

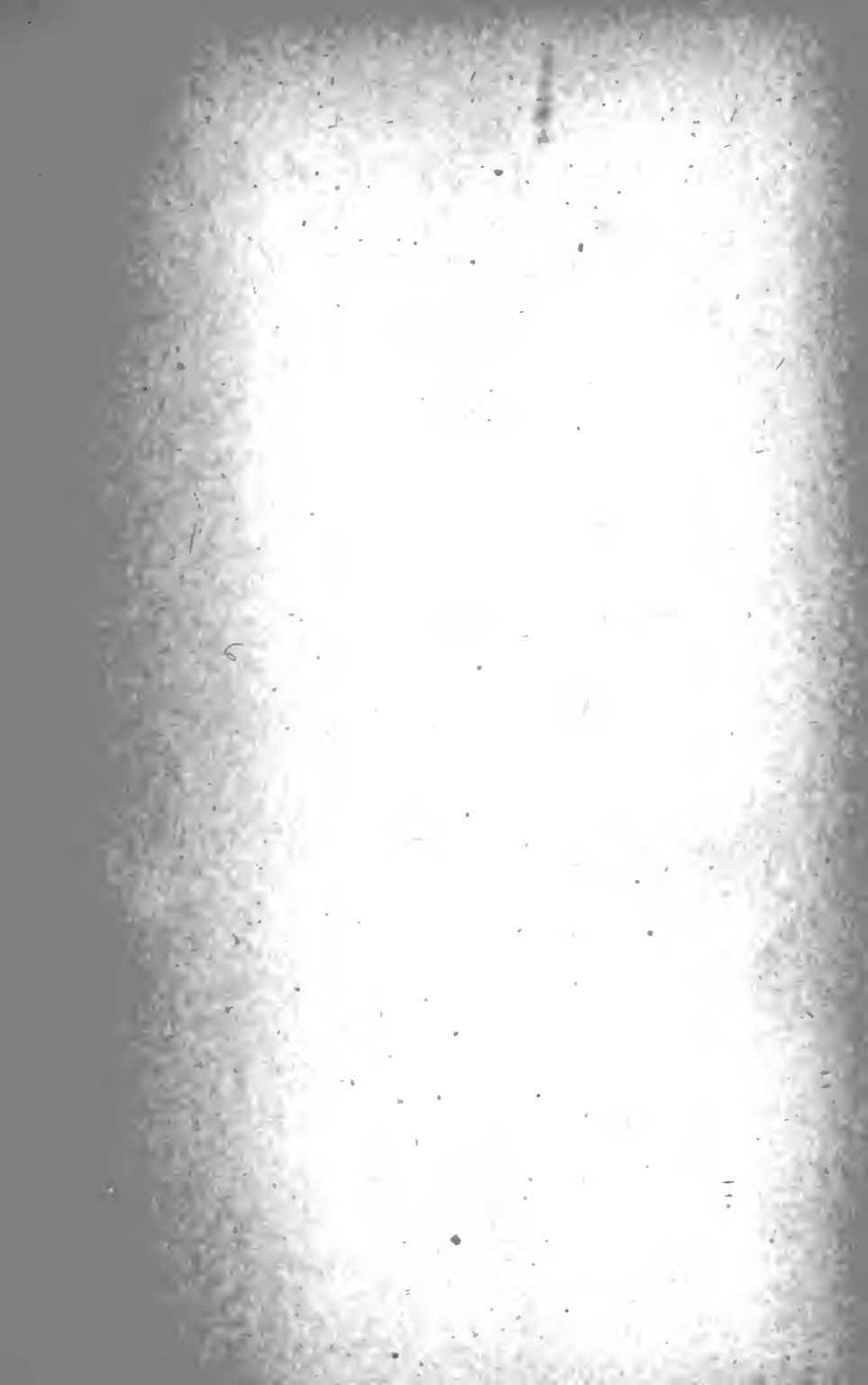


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ARCHIBALD CAMPBELL TAIT

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ARCHIBALD CAMPBELL TAIT,

LATE ARCHBISHOP OF CANTERBURY.

Ballantyne Press

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EDINBURGH AND LONDON

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ARCHIBALD CAMPBELL TAIT:

A Sketch of the Public Life

OF THE LATE

ARCHBISHOP OF CANTERBURY.

BY

A. C. BICKLEY.

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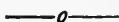
LONDON:

JAMES NISBET & CO., 21, BERNERS STREET.

MDCCCLXXXII.



PREFACE.



I NEED offer no apology for publishing this book, which is but a feeble testimony to the goodness of one personally dear to me. All it professes to be is a sketch of the public life of the late Primate, a life which has been in every way beneficial to the Church and people of England, and a life which was in all respects that of a Christian and a gentleman in the highest sense of the terms.

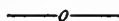
Much of Dr. Tait's action has been misunderstood, and I have published this book in order to do his memory some small amount of justice whilst it is yet green.

I have great pleasure in acknowledging the use I have made of Mr. Benham's life of "Catherine and Craufurd Tait," of the Annual Register, and of the reports of Dr. Tait's speeches in Hansard.

A. C. B.



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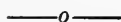
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ARCHIBALD CAMPBELL TAIT.



CHAPTER I.

Birth and early years—School—Oxford “Tracts for the Times.”

THE late Primate, the Right Honourable and Most Reverend Archibald Campbell Tait, was born on the 22d of December 1811, at Edinburgh. He was the youngest son of Craufurd Tait, Esq., of Harviestoun in the county of Clackmannan, a gentleman of a very old Scottish family, and a man of considerable talent and education, with broad and liberal views. Mr. Tait had been educated for the Bar, but upon a good business opening to him in the other branch of the profession, he embraced it and became a Writer to the Signet. The late Primate's mother, a lady of great piety and kindness, was a daughter of Sir Islay Campbell, Bart., of Succoth, for many years Lord President

of the Court of Session in Scotland, and she died before her youngest son was three years old.

Mr. Craufurd Tait suffered from the mania of which Sir Walter Scott was the most distinguished victim, that of founding a great house. His ancestral home, Harviestoun, is a fine old house, situated in a most picturesque country, and on beautifying this house and extending and improving his estate, he spent the greater part of his fortune. At the close of the war with France there was a great fall in the value of land, and Mr. Tait found himself almost ruined. These pecuniary embarrassments ultimately led to the sale of this beautiful place at which most of Dr. Tait's earliest days were spent, and his father on settling in Edinburgh had to give up the life of an active country gentleman, in which he had taken so much pleasure.

When quite a child Archibald Tait was afflicted with a lameness which precluded him from ordinary boyish sports, but at the same time assisted him in forming those studious habits which never afterwards left him, and of which he made such ample use. He was cured of this lameness, however, by the celebrated Whitworth doctors, once so famous as bone-setters, aided by the constant care

of a faithful nurse; to be near whom he resided for nearly a year in a sequestered village in Lancashire. When sufficiently recovered to leave Whitworth, he returned to Edinburgh and was at once sent as a day scholar to the High School, at that time the only public school of any importance in Scotland, and which is justly proud of the great number of celebrated men who have been amongst its pupils. Here he continued to attend for four years, until in 1823 he was removed to the Edinburgh Academy, a school which the rapid growth of the Scottish capital, and the increasing desire for a more thorough system of classical education, had caused to be founded under the auspices of Sir Walter Scott, Lord Cockburn, and other eminent men. The first head master was the Rev. John Williams, afterwards Archdeacon of Cardigan, and famous for his vast classical acquirements. On the books of this academy Archibald Tait's name was one of the first placed, and he remained there three years, during the last two of which he was head boy of the whole school and obtained the highest prizes at its examinations.

When sixteen he went to the University of Glasgow, which then counted at least two of the most famous scholars of the age among its pro-

fessors, Sir Daniel Sandford, the most accomplished teacher of Greek who ever occupied a professorial chair in Scotland, and Mr. Buchanan, the professor of Logic, under both of whom Archibald Tait studied. His college course was marked by his taking the highest prizes in every department in which he studied, and closed by his being elected in 1830, some short time before his degree became due, the Exhibitioner on Snell's Foundation to Balliol College, Oxford, about which time he also became a member of the British and Foreign Bible Society, a society in which he never lost the warmest interest.

Here his career almost rivalled that of his life-long friend, the present Prime Minister, then an undergraduate at Christchurch. It commenced by his being a successful candidate for an open scholarship, within a month from the time he was admitted to the university; and at his degree examination in 1833, he won the highest possible classical honours, and shortly afterwards was elected to a fellowship at Balliol, against a large number of formidable competitors. He subsequently filled the office of principal tutor of his college with great success, never forgetting to devote a large if not the largest portion of his time to the spiritual wel-

fare of his scholars. He was also one of the public examiners of the university, and a member and one of the presidents of the debating society, which at that time had Mr. Gladstone, Lord Elgin, Mr. Cardwell, Lord Selborne, and Mr. Robert Lowe amongst its adherents.

Very early in life Dr. Tait had determined to devote himself to the Church, for when only eighteen years old we find him preaching his first sermon in the Hall at Renishaw, in Derbyshire, the residence of Sir George Sitwell, who had recently married one of his sisters. In 1836, on his M.A. degree becoming due, he was admitted into Deacon's orders by the then Bishop of Oxford; and continuing to reside at Balliol, he undertook the small curacy of Baldon, a village near Oxford, so as to accustom himself to parochial work. Two years later the same Prelate ordained him priest.

All this time he had been working quietly but unostentatiously in his capacity of tutor, never neglecting to inculcate, as far as possible, the practical part of Christianity as well as the theoretical theology of the Church to which he belonged. In a speech on the abolition of University Tests in 1868, he acknowledged that one-third of his time as a tutor was occupied in giving religious instruc-

tion. Oxford was at that time stirred to its deepest depths by the Tractarian movement, and on that university the eyes of all thinking people were anxiously turned.

The Tractarian movement was, in 1836, of recent development, but its origin must be looked for in the reaction that followed on the old High Church party in the reign of Queen Anne, with their constant cry, "The Church is in danger," if not earlier. Early in the present century a wave of liberal religious thought had swept over the country, fostered by the revivals of Wesley, and a large party in the Church sought to establish for it some better foundation than that of an Act of Parliament. The time-serving Erastianism on which the Church had taken her stand, thoughtful men all felt was an insufficient bulwark for her, now that the Test and Corporation Acts were repealed, and Catholic Emancipation an accomplished fact. A large party who called themselves Evangelicals, and preached Calvinism too, were, in the opinion of some, dividing the Church. Most educated and whole-hearted laymen, too, were offended by the action of the majority of the clergy in offering either active or passive resistance to the noble measure which emancipated the slaves. But the measure which of all others

most alarmed the clergy, and by their opposition to which they had rendered themselves positively obnoxious to the great majority of the people, was the Reform Bill, which opened the House of Commons to all who would subscribe to the Oath of Allegiance. Disestablishment was freely talked of, and for a time it seemed probable that it would take place; and the necessity of finding a fresh basis for the Church became a matter of paramount importance.

The basis chosen was a return to the principles of the nonjurors, and the most efficient expositors of these principles were a small knot of men at Oxford, and their medium a series of publications, commenced in 1833, called "Tracts for the Times," written principally by Cardinal Newman, Richard Hurrell Froude, John Keble and William Palmer. A little later, they were joined by the Regius Professor of Hebrew, Edward Bouverie Pusey, whose learning and position speedily caused him to be placed at the head of the movement.

The first two volumes of "Tracts for the Times" consisted principally of extracts from the early fathers, and disquisitions on the value of ordinances and the testimony of antiquity; and it was not till the papers composing the fourth volume,

papers which dealt with the Eucharist and Purgatory, and especially, one on reserve in communicating religious knowledge, were published, that great alarm was felt at the Romanising tendency of their teaching.

It was little wonder that the greater part of the undergraduates who were preparing for orders, men who in any case have a serious tendency to overestimate the social importance of their office, should eagerly welcome tracts which attempted to prove, with all the authority of copious quotations from the primitive fathers, that the clergy were a separate and superior order, and before long the majority of the rising generation of Oxford students became avowed Tractarians. Dr. Tait had from the first set his face steadily against the movement, but he took no active steps until the publication of Tract No. 90, written by Dr. Newman, an essay which tried to show that a man who held Roman Catholic doctrines might conscientiously sign the Thirty-nine Articles and be a clergyman in the Church of England. On the 18th of March 1841, Mr. Tait, together with three other tutors at Oxford, wrote to the Editor of the Tracts, calling his attention to the painful controversies which these publications had caused, and informing

him that Tract No. 90, from its suggesting that certain very important errors of the Church of Rome are not condemned by the Church of England, for instance that her articles do not contain any condemnation of the doctrines of purgatory, of pardon, of the worshipping and adoration of images and relics, of the invocation of saints or of the Mass, as they are taught authoritatively by the Church of Rome.* This letter went on to say that "whilst admitting the necessity of allowing that liberty in interpreting the formularies of our Church, which has been advocated by many of its more learned bishops and other eminent divines, this Tract puts forward new and startling views as to the extent to which that liberty may be carried; for as we are right in our apprehension of the author's meaning, we are at a loss to see what security would remain were his principles generally recognised, that most plainly erroneous doctrines and practices of the Church of Rome might not be inculcated in the lecture rooms of the University and from the pulpits of our churches."† In conclusion the writers expressed their opinion of the

* Letter of four tutors in the University of Oxford to the editor of "*Tracts for the Times*."

† *Ibid.*

impropriety of such a publication being anonymous, and asked for the name of its author.

In consequence of this letter the Tract was condemned officially by the Hebdominal Board, upon which Dr. Newman wrote to them avowing himself as the author. The Bishop of Oxford (Dr. Bagot) now interposed and vetoed the continuance of these publications, in consequence of which, and the strongly expressed disapproval of the great majority of churchmen, Dr. Newman resigned his living and joined the Church of Rome.

But while Dr. Tait was so decided in his opposition to this movement, which from the first he both deplored and distrusted, his opposition was so courteous and tolerant that it never disturbed the warm personal friendship which existed between him and the leaders of the new school of Theology which he so much disliked, a friendship which endured as long as their lives lasted, and which was recently so touchingly shown when Dr. Pusey lay on his death-bed.

In 1838 the Greek chair at his old university of Glasgow became vacant on the death of Sir D. K. Sandford, and this professorship Dr. Tait was desirous of obtaining. His being in orders was fortunately, however, in the then state of the law, an

insuperable obstacle to his obtaining the wished-for appointment.

In 1839 he went over to Germany and resided for some months at Bonn, in the university of which town he took great interest, contrasting the various advantages and disadvantages of its system with those of our own universities, and closely studying German university life. The result of his journey was the publication of a lengthy and elaborate pamphlet on "The Revival of the Professorial System," which was written partly by him and partly by his friend Arthur Penrhyn Stanley, the late Dean of Westminster, in which many of the subsequent changes in our universities were shadowed forth.

CHAPTER II.

Death of Dr. Arnold — Dr. Tait chosen his successor — Life and work at Rugby — Marriage — Illness — Accepts the Deanery of Carlisle — Life and work there — Death of his children — Is offered the Bishopric of London.

IN the year 1842, the death of Dr. Arnold spread sorrow and consternation over not only the educational world, and the disciples of the school of thought since called Broad Churchism, of which his talents had made him the principal leader and exponent, but over the minds of all liberal and thoughtful people. He had raised Rugby from the position of a good but comparatively obscure country school, to a foremost place among the great public schools of England; and without neglecting the importance of thorough education, he had taught the boys that it was more important that they should be noble and honest men than that they should be great scholars. To fill the vacancy caused by the death of such a man the trustees found a work of no ordinary difficulty.

Dr. Tait, though the appointment was one which

he would have liked, had no intention of applying for it, for he considered that there were several others among those who had done so who were more capable and had a prior claim to himself. It was only on the last day on which applications could be sent in, that he was finally persuaded by his friends to become a candidate; and even when persuaded he objected that if he applied, his letter would be too late, as the post would not deliver it till the following morning. His friends declared that if he would but write his application they would take care that it was in time, and almost against his will, Dr. Tait, as he had now become, sat down and wrote it. A man was waiting on horseback for it, and before the ink was well dry, it was speeding over the country as fast as the horse's legs would carry it. Though the man lost no time on the way, it only wanted a few minutes to twelve when he got into Rugby, and the clock was actually commencing to strike as he knocked at the door of the place of delivery. It was just in time, however, and in a few days Dr. Tait was both astonished and delighted to find that out of all the eminent men who were candidates, he was the one chosen to fill the important position of headmaster of Rugby.

As Dr. Tait had never had any experience in the management of an English public school, and following as he did a man of the eminence of Dr. Arnold, his being chosen was a high tribute to his success as a college tutor as well as to his classical attainments. His position, however, was one of both difficulty and delicacy. He was placed at the head of a number of masters, many of them of very different opinions to his own, and of experience which he did not possess, as well as of a large boarding-house, with its many domestic details, of which he, a bachelor, was totally ignorant, but his tact and sound common-sense soon enabled him to gain the respect and regard of the masters and servants, and the affection of his pupils.

He had not been many weeks at Rugby before he found out practically, it was absolutely necessary that a headmaster should have a wife to relieve him of the trouble of attending to domestic matters. Early in the winter of 1842 he was introduced to Archdeacon Spooner, then rector of Elmdon, near Rugby, at whose house he became a frequent visitor. The archdeacon's daughter Catherine had been much under the influence of some connections who had enthusiastically embraced the Tractarian movement, and who had

embued her with many of their tenets. She had been much disappointed at Dr. Tait's being appointed headmaster of Rugby, on account of his action with regard to Tract No. 90, as she had been anxious for the success of Dr. Wordsworth, who was believed to be a sympathiser with the party of whom Pusey was the leader; yet not many weeks passed after her introduction to Dr. Tait, before she consented to share his home at Rugby. At this time Miss Catherine Spooner was a young lady of twenty-two, and was exceeding beautiful in face and form. Her mind was large, sympathetic and intelligent, and her religion deep and enthusiastic; this, together with her brightness and her kindly and affectionate nature, made her peculiarly fitted to assist in ruling the seventy boys whose home for the greater part of the year was in the school-house at Rugby.

A pleasing story, containing a description of her, is told of their courtship, which was not of long duration. "On one occasion we were reading 'Agathos,' and she (Miss Spooner) made a false quantity in the Greek word '*Agape*,' and was set right by the headmaster. She was very pretty and graceful in those sunny days, and moreover had a sweetness, a freshness, and a charm of

manner which were peculiarly attractive. Her engagement was glad news to the home-circle at the vicarage (Dunchurch), and especially to my father and mother, who entertained for the headmaster and his betrothed an affection and reverence which in after years matured, deepened and strengthened. My father, on hearing of the engagement, wrote to the headmaster that he was glad to find that he had taught Catherine the right way to pronounce '*Agape*.'".*

The marriage took place on the 22d of June, and after a somewhat lengthened honeymoon Dr. Tait returned to Rugby determined that his young wife should be no hindrance to him in his arduous work.

His life at Rugby was a very busy yet pleasant one. Every morning both winter and summer, he was in school before seven, and from then till tea-time he was engaged in school work. After dinner, it was his habit to see the boys, and to endeavour to become personally friendly with them, and the later part of the evening was all he was able to give to reading and society. His hospitality was remarkable, and the schoolhouse continued to be,

* Extract from a letter from Bishop Sandford. "Catherine and Craufurd Tait." Benham, 1879.

as in Dr. Arnold's time, the centre of intellectual life in Rugby. During the autumn of 1845, Dr. Tait and his wife went to Italy on a visit, and though the time they had at their disposal was very limited, and all travelling had to be done by posting, as there were no railways in those days, they managed to see a great part of it. For some time it was feared that the marriage would be barren, but in March 1846 a daughter was born, and named Catherine, and in June 1847 she was followed by another, to whom the name of Susan was given. Vacation tours were now, of course, curtailed, but whenever they could find time, Dr. and Mrs. Tait would make short visits to London, till then an almost unknown region to them both. In 1844, and 1845, he was one of the select preachers at Oxford, and in 1846 he published a book called "Suggestions offered to the Theological Students," and later on a volume of sermons entitled "Lessons for School Life," which he had previously preached in Rugby school chapel.

Life went on very happily till early in 1848, when Dr. Tait had a very serious illness. One night, after a dinner-party at the schoolhouse, he felt unwell, but went to bed hoping to rise as usual in the morning for school work. When morning

came he was no better, but as there seemed no cause for anxiety, Mrs. Tait went out to dine with some friends in the country. The next day, however, the doctor announced that he had rheumatic fever, and that evening it was thought necessary that he should dictate his will to his solicitor. For a long time he lay between life and death, and was scarcely able to get out of bed by Easter week, and when he arose it was as a very different man in bodily strength to what he had been before his illness. In fact, it may be affirmed Dr. Tait never fully recovered from this illness, through which he was devotedly nursed by his wife, who, however weary, was always ready to comfort and pray with him. This illness, which was occasioned by over exertion and anxiety, caused him to resign his post at Rugby, and on the appointment of Dr. Hynds to the See of Norwich, he accepted the Deanery of Carlisle when offered him by Lord John Russell.

When Dr. Tait left Rugby it was found that he had carried on and improved upon the system of Dr. Arnold, and if Rugby was no longer the centre of religious liberalism, the school held a higher rank than it had ever done before. The following extract from a letter written to him after the death

of his wife, will show the estimation in which he was held by the pupils :—

“A little boy, eleven years old, called at the headmaster’s house at the beginning of one half year, to have his name entered in the Rugby school register. He was not a clever boy, but of a very sensitive disposition, and was in deep distress at the recent loss of his only sister.

“The headmaster having made the formal entry, inquired with kindly dignity after the welfare of the little boy’s relations at home severally; and it was with a full heart and swimming eyes that the little boy was able to allude to the departure of one whom he had so dearly loved. And when the dignified headmaster shook him kindly and silently by the hand, he thought—he felt sure—that his childish suffering was respected and sympathised with, and never forgot the kind look with which the headmaster bade him farewell. And when that headmaster resigned his appointment, there was no boy in the schoolhouse felt a livelier concern.” *

It has been said that the duties of a dean of a college occupy a quarter of an hour a day, and the duties of a dean of a cathedral exactly a quarter

* “Catherine and Craufurd Tait,” p. 239.

of an hour less than those of a dean of a college ; but to a man of Dr. Tait's mental calibre, and of his conscientious devotion to, and real love for, the duties of his sacred calling, the Deanery of Carlisle could be no post of mere lettered ease. The position was one he never really liked, partly on account of the gloomy north-country town in which he had to reside, and which formed so great a contrast to the pleasant country which lies round the home he had left, and partly because he felt but little sympathy with the Chapter of whom he was the head. Dr. Tait could never be brought to think that the comfortable appointments which the canons held, were created simply for the enjoyment of their occupants ; he firmly believed that they had some duties to perform to the people of the diocese beyond adding to the dignity of the cathedral service, and such a novel idea as this found very little favour with the old-fashioned clergy who were then the dignitaries of the cathedral at Carlisle.

The cathedral stands in the middle of the old fortified town, and around are the narrow precincts, commonly called the Abbey, in which the Deanery stands. Inside the walls the city was then a collection of narrow lanes, containing a seething

population of the most squalid poor, both Irish, Scotch, and English; while without the walls lay rows of dingy modern streets, principally inhabited by the poverty-stricken race whose employment was the fast-decaying one of hand-loom weaving, and by the hands who worked in the more modern manufactories. There was also a garrison which added its usual quantum of vice and sorrow to the already overwhelming misery of the place. The cathedral was neglected, and had the forlorn appearance common to the whole precincts, and the grammar school was little more than a heap of ruins. The city was divided into four enormous parishes, which the overworked clergy were unable properly to look after or to manage. The Deanery itself was a curious, gloomy, rambling house, which stood on the city walls, and it was to this home that Dr. Tait brought his wife from the handsome and roomy schoolhouse in which their first years of married life were passed.

It would be impossible to detail all the things Dr. Tait undertook in his new sphere. One of his first efforts was to make the cathedral services more popular and useful. He instituted and for the most part conducted a third preaching service every Sunday, which met with deserved success. He

then undertook, and with the aid of the Chapter succeeded in effecting, the thorough restoration of the ancient and dilapidated cathedral—in aid of which he gave a lecture, called “An Historical Account of Carlisle Cathedral,” which was subsequently published—and the rebuilding of the grammar school, the scheme of education at which latter he caused to be revised and extended; besides which he promoted the subdivision of the four overgrown parishes, and the erection of the requisite new churches. Parochial work at Carlisle had been so much neglected, that there was no such thing as systematic visiting, and by way of example Dr. and Mrs. Tait undertook the disagreeable task of district visitors. They made it known that if the poor would come to the Deanery at stated hours, their cases would be inquired into and themselves relieved, and they also devoted a considerable portion of their time to instructing the young and ignorant. Dr. Tait also superintended the distribution of the numerous charities of the large town, and Mrs. Tait, as there was no chaplain, regularly read to the poor people in the workhouse. During the years 1851 and 1852 the Dean was much occupied as one of the commissioners appointed to inquire into the condition of the University of Oxford.

With so many and such varied occupations the eight yearly months of residence quickly passed away, and his life was a pleasant one until the death of five of his children in 1856 cast a shadow over it which years failed to remove.

He was at the beginning of this year the father of six children, five girls and one boy, and on the 11th of February another daughter was born. On the 3d of March, his third daughter, Chatty, a child of between five and six, was attacked with scarlet fever. At first it was hoped that she would recover, but the fever taking a severe turn she died on the 6th of March. Every precaution had been taken to isolate the other children, but one after another, the four eldest daughters were attacked, and within three weeks from the breaking out of the fever, the five children were dead.* The children were all buried in one grave in the churchyard at Stanwix, Carlisle.

The blow fell with crushing force on the Dean

* The author has purposely hurried over this sad story, for it has been told, in a most touching manner, by the mother of the children herself; and the simple narrative, written within a few weeks of the terrible event, to one who so well knew the writer, has a sacredness which he is loth to disturb. Mrs. Tait's narrative is printed in "Catherine and Craufurd Tait," by the Rev. W. Benham (London, Macmillan), and is the best monument we have of her pure and worthy life.

and his wife, and as soon as they could after the funeral, they left Carlisle, taking with them their two remaining children, the baby, Lucy, and Craufurd, now a boy of seven, who had providentially escaped the fever. They went into Scotland, and stopped for some few days among the hills at Moffat, until all fear of the infection had passed away. Then, after visiting some friends, they returned to Carlisle to be present at the opening of the newly restored cathedral, but sleeping at a friend's house, for they did not feel equal to returning to the Deanery.

They then went to Hallsteads, where they remained some time, and there, on the 7th September 1856, Dr. Tait received from Lord Palmerston, a letter stating that the writer had received the Queen's command to offer him the Bishopric of London.

Though Dr. Tait felt willing to grasp at any offer which would do away with the necessity of his returning to the Deanery, he did not allow his private feelings to sway him in the matter, but spent several days in endeavouring to find out what God's will that he should do, was, and then, feeling that it was his duty to accept the awful responsibility of the charge of the most populous

see in the kingdom, he humbly yet thankfully accepted Lord Palmerston's offer.

The death of the five children called forth from all kindly hearts the warmest expressions of sympathy, and amongst these many valued expressions not the least prized was that of Queen Victoria. It was commonly reported at the time, that when the Queen heard of the Dean's loss, she requested the Prime Minister to offer Dr. Tait the first bishopric which fell vacant, but the author has no means of substantiating the correctness of this.

When Dr. Tait preached his farewell sermon in Carlisle Cathedral, there were few dry eyes, so much had he endeared himself to the people, and more especially to the poor and ignorant. The following story will show how he was looked up to, and his word accepted as law, by one at least. He had been instrumental in getting an old man, named John Thompson, a pension from the cathedral funds, and the old man either before, or else on account of this, had a vote. On the eve of an election, John went to the Deanery and asked to see the Dean, as he wanted to know for whom to vote. Word was sent out that he was to vote as he chose, which by no means satisfied the poor man, so the Dean sent for him in, and endeavour-

ing to impress upon him that he ought to vote according to his own views, refused to give any opinion as to which was the best candidate. The old man listened respectfully, but after he had left the room felt as unsatisfied as before, and applied to the servants to know for whom they thought the Dean would prefer him to vote. The servants, to settle the matter, told him to wait and see for whom the Dean voted, and then to imitate him, but the old man decided that he had better not vote at all, to which resolution he adhered.

CHAPTER III.

Resignation of Dr. Blomfield—Dr. Tait's opinion as to Episcopal Salaries—Endeavours to become acquainted with diocese and clergy—Speech at Diocesan Church-Building Society Meeting—Founds the Diocesan Home Mission and the Ladies' Association—Bishop of London's Fund—Opening of St Paul's for evening service—Sits on Privy Council Appeals—Ritualism—The Cholera visitation—Founding of Mrs. Tait's Orphanage—Illness in 1866—Lambeth Conference—Charges in 1858, 1862, and 1866.

BISHOP BLOMFIELD resigned the See of London by virtue of a special Act of Parliament, which not only gave him a pension, but provided that he should have the use of one of the Episcopal Houses. Dr. Tait, until London House in St. James's Square, the official residence of the Bishop of London, could be got ready for him, took a furnished residence in Lowndes Square, and at once set about making acquaintance with his immense diocese. He soon removed to London House, and invited all the clergy he could to come there, so that he might become intimate with them sooner than he could

hope to do by means of ordinary episcopal intercourse. The great increase of wealth which his promotion gave him, he valued merely as a means of larger charity and acquiring greater good influence than he could hope to do with the less ample means of a dean. His wife (whose early ambition had been to be the wife of a curate) was one day told by a friend, that it was unfortunate that the Ecclesiastical Commission should have reduced the emoluments of the Bishops so much. "Do you really think so?" was her reply; "Dr. Tait and I only wish they had reduced them half as much again."

The consecration took place in Whitehall chapel on the 22nd of November 1856, and this over, Dr. Tait at once set to work in earnest to complete the organisations which Bishop Blomfield had begun. The death of this Prelate, which took place in the summer of 1857, but not before he had been able to express his satisfaction at the way in which the works he had commenced were being carried on by his successor, gave the Bishop Fulham Palace, and Dr. Tait at once commenced a series of clerical gatherings, socialised by the title of garden parties, to which he never failed to invite every one of his clergy, at least once during the year.

He also endeavoured to become personally acquainted with the poor parts of his diocese, and day after day he might be found in Bethnal Green or Whitechapel, encouraging the clergy by the active interest he evinced in their disheartening work.

London is not only the largest diocese in the world (except in the matter of acres), but it also is the one in which the growth of the population is the most rapid, and thus it makes greater demands than any other for the erection of new churches. There had been for some time a Society called the London Diocesan Church-Building Society, in which the late Bishop had taken the warmest interest, and it naturally fell to Dr. Tait to take the chair at its annual meeting in 1857. The Society had been very useful in assisting Church extension, but its members were overwhelmed at the vast task which lay before them, and the report was almost pessimistic in tone. A change in its scheme was proposed, which would enable it to support missionary clergymen in the poorer districts of the metropolis. This change Dr. Tait warmly advocated. "I think we shall be wise," he said in his speech on this occasion, "so to modify the original scheme of this institution, or so to develop it, that we shall, in accordance with what the spirit of the age seems

so much to desire, be careful to build up the living Church first, while we are seeking to erect the church of stone and lime. I think we shall be wise to give the labours of our clergymen a more distinctly missionary character, seeing that that peculiar excellency of our Church, the parochial system—and it is and always must be the most excellent system that can be devised—is still unable to reach some of the overwhelming masses which are to be found congregated in parts of this metropolis and all our large towns. We must hail efforts to send clergy as missionaries to such. We must increase education. Planting first the Teacher and his family, the Schoolmaster and his Schoolmistress, and his District visitors and his Scripture readers will soon follow. Why,” he went on to say, “should not wealthy parishes in Belgravia and Tyburnia join to themselves poor parishes in the distant parts of London where the poor only reside? Every one who only comes to London for a season of a few months’ gaiety, should remember that he congregates round him a number of poor to administer to his daily wants. Let them remember that they can scarcely expect God’s blessing on their amusements here, or when they return to their country houses, if they forget those

whom their wants have brought here. If they do their duty, they must consider their town-houses their homes as well as their country-houses."

This extract gives the key-note to all Dr. Tait's action as Bishop of London. He never lost sight of the fact that the rich owe a debt of care and kindness to the poor, that class who enable them to live in luxury. Shortly after this meeting, he was instrumental in founding the "Diocesan Home Mission," which in some measure carried out the scheme he shadowed forth in the above speech. With the assistance of Mrs. Tait, and indeed at her instance, a Ladies' Association was instituted for interesting the upper classes in personal Church work, and which was as successful as it deserved to be.

It would be difficult, almost impossible, to give even the briefest account of all his efforts for the amelioration of the condition of the poor, or the spread of the Gospel, the two works which lay nearest his heart all through his life; and he plainly saw that both these things could only be done by spreading education, and by a system of regular, organised, personal visitation.

Probably the work by which he will be longest remembered in London, is the foundation of the Bishop of London's Fund. The Bishop had from

his appointment seen that it was impossible to overtake the insufficiency of church accommodation without making some special effort, and in 1863 he saw his opportunity to make it. On the 29th of April, he called a meeting at his house in St. James's Square, of the large owners of property and employers of labour in his diocese, to consult with them on devising the best means to meet the spiritual wants of the poorer and younger districts of London, and nearly 200 noblemen and gentlemen responded to his invitation. Dr. Tait gave an interesting address, in which he expatiated on the great necessity which existed for larger spiritual provision to meet the enormous increase of population. Earl Shaftesbury, Lord Sandon, and several others having spoken, the meeting determined that a million should be raised within the next ten years for the purpose of building churches, and providing missionary curates, parsonages, and additional endowments for small livings. The appeal for funds was nobly responded to, one lady giving the Bishop a blank cheque, and before the time fixed, more than the sum to be raised had been subscribed. It is impossible to estimate the good which this Society, which still flourishes, has done, and its work is too well known to need comment.

Dr. Tait always considered that the cathedral should be the centre of religious life in the diocese, as well as the chief church. As he had endeavoured to make Carlisle Cathedral more useful, so he endeavoured to make St. Paul's. In 1858 the Dean and Chapter of this church announced their desire to open it for worship on Sunday evenings, according to parochial forms, and at the same time solicited funds to cover the necessary expenses, and in a few days £4000 was subscribed. This step, it is well known, was taken at the instigation of their Bishop.

The immense area under the dome was filled with some 2500 chairs, all of which, with the exception of a few near the pulpit, which were reserved for the families of the cathedral dignitaries and the city authorities, were free, and a voluntary choir of some five or six hundred voices was formed. On the first night of these services, long before the time for opening the doors, the churchyard was crowded, and the crowd extended half-way down Ludgate Hill. Only 4000 could be accommodated, and when these had entered the doors were closed, the disappointed crowd outside venting their anger at their exclusion by exceedingly discreditable proceedings. The service is

described by one who witnessed it as something never to be forgotten. The sermon was preached by Dr. Tait.

Shortly after, Westminster Abbey was opened in the same way.

Dr. Tait soon after his appointment was sworn a member of the Privy Council, and as such, the disagreeable duty of sitting as assessor in ecclesiastical trials devolved upon him. He was speedily called upon to hear the famous case of *Liddell v. Westerton*, commonly known as the St. Barnabas' Ritual Trial, a case which involved the decision as to what were and what were not legal ornaments and ceremonies. In all the cases in which he acted as assessor, and they unfortunately were many, he rendered great service to the judges by his large knowledge of Church law. Unhappily, too, he was twice compelled to take proceedings against two of his clergy, once on a grave charge of immorality made against Mr. Bonwell, and the second time against Mr. Poole for Ritualism.

Ritualism perhaps gave Dr. Tait more trouble than anything else. Averse as he was to the whole Tractarian movement, his mind was too broad to allow him to shut his eyes to the good many of its followers were doing, or to the devout and hard-

working lives they led, or to permit him to sink into the Erastianism of so many of his predecessors, and too active to allow him to see that going on around him of which he disapproved, without making an effort to prevent it. One of these law-suits, it is said, cost him, although successful, nearly half his year's income.

In 1866 London was visited by cholera, which caused the greatest alarm, many thinking that it would rival the disastrous plague which had swept over London two hundred years before. On the first appearance of this disease, Dr. Tait summoned a meeting of the clergy of the districts around Bethnal Green and Stepney, to consider how they could best assist the sanitary authorities in checking the cholera. From this time till the epidemic had run its course, he made constant and regular visits to the infected districts, usually accompanied by his wife, who took an active part in the visitation of the hospitals and in actual nursing, as well as the distribution of relief to those who were left destitute. Dr. Tait regularly preached in the churches of the infected districts, and, till ordered by his medical attendant to discontinue, held open-air services.

A considerable number of children were left

orphans by this dreadful epidemic, and Mrs. Tait undertook to provide for the girls, while Mrs. Gladstone did the same for the boys. A house was hired at Fulham, not far from the palace gates, in which thirty of these destitute little ones were provided for, principally at first at the Bishop's expense. Here they remained for five years, but having in 1869 purchased a residence near Broadstairs, he gave two acres of ground, on which an orphanage capable of containing eighty children was built, to which in 1871 the girls were removed. Afterwards a convalescent home was added for the reception of poor women and children who were in want of sea-air.

In the spring of this year (1866) Dr. Tait had a slight attack of illness, from which he was thought to have completely recovered, but in the autumn he was again taken ill, and that so seriously that he was unable to resume his work until the following year, and his quadrennial charge had to be printed and distributed instead of being delivered in the accustomed way. The cause was, as at Rugby, overwork.

In 1868 Dr. Longley held the first Lambeth Conference, and, as was unavoidable in the then condition of the Church, it was a somewhat stormy

one. Dr. Tait took a strong part against the Bishop of Capetown, whom he considered as little better than a heretic, and whom, though he heartily wished him removed from the Church, he always respected for having the courage to avow his convictions. A number of the Bishops of the American Episcopal Church came over as representatives for the rest, and were so cordially entertained at Fulham, that it did much to unite more closely the Churches on both sides of the Atlantic.

Dr. Tait had not been Bishop above two years when he was obliged to deliver his first charge, and this was the first opportunity he had of meeting a large number of his clergy. He first dealt with the question of the insufficient remuneration of the clergy, whose average income in this diocese was £140 per annum, and how it was to be met; and then went on to speak of a subject very near his heart, the scarcity of church accommodation, and the necessity of providing more; of making the parish church the inheritance of the poor, and of maintaining a highly educated class of clergy. In this age, he said, "we require our clergy to be better and not worse educated, and that not in matters only which are strictly connected with theology." He warned the clergy against Ritual-

istic practices, and after animadverting against the practice of private confession, he begged the clergy to take the advice of their Bishop before altering any portion of the service. He then dealt with the outward helps which a pastor may and ought to use, with home missions and their importance, and with the Exeter Hall preachings, which were then agitating religious London. The number of city churches, with their non-resident clergy and congregations of ten or a dozen, were benefices on which Dr. Tait ever looked with something like envy, when he saw crowded districts which were too poor to permit of proper working. In this charge he advocated the union of several of those parishes, in order to give sufficient employment to their well-paid clergy, and the transference of the incomes of the others to poor districts, though he wished some small ones to be retained, so as to supply quiet places for the more learned and literary of the clergy.

This remarkable charge, which excited so much attention that nearly 5000 copies were sold, occupied about five hours in its delivery. Like most of his charges, there were a number of valuable tables appended to it.

His charge in 1862 dealt with the condition of

the Church at that day, with its difficulties and dangers, particularly with the sceptical tendencies of the time which produced "Essays and Reviews," and he begged the clergy not to be unsympathetic with such honest doubters. Though he regretted that the then existing Ecclesiastical Courts prevented easy prosecution for heresy, he defended the system of allowing none but the Bishop to institute proceedings under the Church Discipline Act. He also defended the union of Church and State, holding that though the Church had parted with some part of her liberty, it had received compensation by those fresh elements conducing to order and greater stability in the mode and instruments of its operations, which the Church receives from its connection with the State.

After dealing with much the same subjects as in the previous charge, he begged the clergy to be friendly with their brethren the nonconformist ministers. He gave the clergy good and sound advice as to preaching, which at this time was at a very low ebb, and he begged the elder of them to offer ample opportunities to their curates to practise preaching, and that at the more important services, and not only on week-days when the church was nearly empty, and the congregation cold and unenthusiastic.

As previously mentioned, he was utterly unable from illness to personally deliver his charge in 1866 to his clergy, and so was forced to speak to them from Brighton, through the medium of the press. It was principally devoted to the subject of Ritualism, an evil which was growing so rapidly as to alarm the majority of the clergy and members of the Church of England. While he deeply sympathised with the necessity of making the Church services attractive, he spoke severely of the attempt to make the Communion like the Romish Mass. He dwelt fully on the various practices which had been introduced by some of the Ritualistic clergy, and reminded the churchwardens that when ceremonies of which they disapproved were commenced, they should protest against them, and bring them to the notice of the Bishop. He also defended the constitution of the Ecclesiastical Courts, which he held should not be composed of clerics only, but of men who had not such vital interest in the matter as to make them biassed. This charge, like his former one, caused a considerable amount of excitement.

The notorious case of *Williams v. the Bishop of Salisbury* arose out of the famous "Essays and Reviews," and involved the discussion of the

whole matter. An appeal heard before the Privy Council, on which Dr. Tait sat as an assessor, has not been mentioned in this chapter, for Dr. Tait made it the subject of a speech in the House of Lords, and it will therefore be noticed in the account of his Parliamentary actions.

CHAPTER IV.

In Parliament—His first speech—Admission of Jews to Parliament—Religious services in Exeter Hall and Theatres—Ritualism at St. George's in the East—Special and shortened services—Ecclesiastical and University subscriptions—City Churches—Workmen's dwellings—Voting by proxy.

WHEN the Bishop entered Parliament he made two rules for himself, to which he ever afterwards adhered ; the first was never to speak unless he had something weighty to say ; and the other, only to speak on matters which either affected the welfare of the Church of England or the social condition of the people ; for he rightly considered that the Bench had nothing to do with mere politics, and therefore we look in vain for speeches from him on other home matters, or on foreign affairs.*

Almost his first speech in the House of Lords was made about six months after his consecration, and was on the Bill which established the Divorce

* As far as possible the author has employed Dr. Tait's own words in the following account of his speeches, and where this has been impossible has carefully reproduced the sense.

Court. Unlike his friend Mr. Gladstone, he took a favourable view of this Bill, for he argued that although the Scripture certainly did forbid a man to put away his wife, there was a saving clause; and it was wise in cases which fell under this saving clause, that the process should be made as simple and easy as possible, so as not to give the rich a privilege which the poor could not enjoy. He quoted the Fathers to show that they permitted divorce in certain aggravated cases, and affirmed that the law of England had always recognised it, though only by a special Act of Parliament, and also required clergy to remarry persons so divorced. Amongst Protestant Churches the universal opinion was that dissolution was permissible, and if so, it was surely better that it should be effected by such a court as was proposed, rather than by the cumbrous and expensive method of a private Act of Parliament. He also opposed Lord St. Leonards' motion to except clergy then in orders from the privilege of declining to remarry divorced persons, on the broad ground of creating two classes of clergy, and giving one a right to go into the parish of another for such a purpose, and thus successfully resisted the motion.

The admission of Jews to Parliament was a sub-

ject upon which he felt very warmly. A Bill was brought in, in 1857, professedly to simplify the oaths then in use, but its real aim was to open the House to Jews. Dr. Tait, who affirms that he had held the same views for ten years previously, said he feared there was a strong feeling both on the Bench and outside the House, that if this Bill passed the religious character of the House might be affected. In the House of Commons there were many members who conscientiously abstained from attending prayers, yet they had never tried to abolish them, nor was it probable that if the Jews were admitted, they would try to do so. The Bill, he considered, would in no way affect the Protestant character of the House, nor was the country less Christian then than it had been twenty-five years before, when the Jews were excluded from civil rights. The simple ground on which he supported the Bill was that of justice, for till it was proved that the admission of Jews would prevent members expressing themselves as Christians, he could see no ground for refusing their claim.

The Bill was violently opposed by the majority of the Bench, and it was chiefly by their influence that it was rejected. The question, it will be remembered, was brought up during the following

year, and the two Houses agreeing to make separate regulations affecting themselves only, the Lower House resolved to admit Jews, and Baron Rothschild was able to take his seat.

Early in 1857 a number of gentlemen seeing the reluctance which existed amongst the lower classes to entering a church, determined to try what has lately been so largely and successfully done, and have religious services in accordance with the Church of England in unconsecrated halls and other places. One of the first attempts made was in Exeter Hall, and Sunday after Sunday crowds went to hear the prelates and famous clergy who preached there. These meetings met with disfavour from a few of the higher and dryer among churchmen, and several newspapers discussed it under such titles as "Spurgeonism in the Church." In the House of Lords, Viscount Dungarnon, who was one of those who disapproved of it, asked the Bishop whether such meetings were legal, and Dr. Tait replied that he was happy to say that they were, and not only legal but in his opinion highly expedient, for he thought they would attract a number of people who never entered a place of worship, and who might in consequence become regular attendants at some church. The meetings

were not, however, suffered to continue long, as they did not meet with the approval of the vicar of the district in which Exeter Hall lay, and he saw fit to exercise his legal right of preventing any other clergyman preaching within his parish, much to the disappointment of his broader-minded diocesan. Closely connected with this movement was the preaching in theatres, which a few years later attracted much attention. Dr. Tait was unable to so warmly approve of this, though, as he himself owned, his objection was perhaps the merely sentimental one of the associations of the places; but he firmly refused to throw any hindrances in the way, for, as he said, he was much too thankful to hear that good was being done to be over squeamish as to the mode; and while the clergy were acting, as he was satisfied they were, according to the dictates of their consciences, he was not justified in interfering so long as the services were legal and orderly. Dr. Tait warmly objected to the opening of theatres for secular purposes in Passion Week, and had the satisfaction of seeing Ash Wednesday and Good Friday retained as days upon which they must remain closed.

Perhaps no act of the Roman Catholic Church in the present century more roused the ire and

enthusiasm of the English Protestants, than their assumption of territorial titles for their Bishops ; and as so constantly happens, the people who cared least about religion were those who were most irate. Every alteration in the conduct of church services was narrowly examined to see whether it was not of a Romanising tendency, and in a few places the parishioners forced the clergy to abandon their Ritualistic practices, though they were perhaps approved of by the actual members of the congregations.

The rector of St. George's in the East assumed vestments during the communion service, and made some other changes which were very obnoxious to his parishioners. Numbers who had never been in this or perhaps any church before, flocked to disturb the services, bringing with them savage dogs, and indulging in horseplay and profanity even while the services were going on. The clergy of the church were insulted and pelted, and for some time no clergyman seen in the neighbourhood was safe from assault. So serious a riot took place on the 29th of January 1860, that Dr. Tait felt compelled to publicly ask Lord Granville what means were to be taken to preserve order and protect the clergy of this church, and

was disappointed to learn that, though admitting that the Government must take some steps, his lordship was unable to say what. The riots continued for such a time, and rose to such a height, that the Bishop felt compelled to take Lord Brougham's advice, and take upon himself to act with an authority which it is rather doubtful whether he possessed, and, hoping to put a stop to these miserable scenes of rioting, ordered the church to be closed for some time. When the church was re-opened the brawling began again more violently than ever, and the service could not be heard for the banging of pew doors, the shuffling of feet, and the whistling and shouting of the roughs who crowded in, and this for all that the obnoxious practices and the eucharistic vestments had been discarded, and the annoyance only ceased when Mr. Bryan King exchanged to another parish.

Amongst the earlier speeches which the Bishop made in the House of Lords, none perhaps excited more interest than the one he made on Earl Stanhope's motion to discontinue the use of such special services as those in the Prayer-book for the 5th of November and the 30th of June, on the ground that these services tended to make the

Church political. Dr. Tait heartily approved of this motion. It was asserted, he said, that these services were very seldom read, but they were read in the very places where it was most desirable they should not be, as in the chapels of our colleges. "He, for one, objected to the position in which they placed the sovereign and the clergy, as well as to much of the language which was to be found in them, and they had become such empty forms that he doubted whether any one would regret them when they were abolished."

In July 1859, Lord Ebury presented a petition from above five hundred of the clergy, professedly asking that the liturgy might be shortened, but in reality directed against portions which had, even then, become disagreeable to a large minority of the clergy, and especially against the condemnatory clauses of the Athanasian Creed. Dr. Tait remarked that "whether the services should be shortened was one thing, and whether the doctrines embodied in these services should be altered was another. The petitioners, some of whom wished to leave out one thing, and some another, had said they wished no new doctrines, but they had not said how many they wished left out, and there would be a danger of splitting the Church into two sections

if the prayer of the petition was granted. The way of shortening the services of which he personally most approved, was that of leaving out one or more of the complete services of which the morning service was composed, and of letting the Litany be read in the afternoon."

Another subject in which Lord Ebury was much interested, and about which he introduced a Bill, was the number of oaths which most clergymen had to take, and the number of times they had to subscribe to the Formularies of the Faith, and while it was possible for a clergyman to rise to the very highest position in the Church without being required to take them, every rector of a small country parish must do so several times. Lord Ebury was anxious to alter all this, for he considered that these oaths kept many good men out of the Church, and assisted in recruiting the ranks of dissenting ministers. Dr. Tait could not view the matter in the same light, for he was satisfied that a person who had a difficulty about signing the oath, would have a difficulty about reading the Common Prayers which that declaration prescribed. The fact was, it was only taken by persons when inducted into a living, and the Act requiring it—which had been passed two hundred years before—

had been made with a view of turning the Puritans out of their livings. At the same time, he was inclined to support the Bill, because it enunciated the principle that what declarations were required should be made as simple and plain as possible, and as has been mentioned, some special services which had been painful to the feelings of a portion of the clergy had been expunged two sessions previously. To do away with an obnoxious form of subscription, was only following the same principle, and he had a hope that it might reconcile some of the Dissenters to the Established Church. The House was, however, so decidedly averse to the Bill that it was withdrawn, but only to be introduced next session, when it met with a decided opposition by the bench of Bishops, and was rejected by a large majority, though supported by Dr. Tait in an earnest and vigorous speech.

Later on in the same year, Earl Russell presented a petition for the abolition of subscription to the Formularies of Faith as a qualification for academical degrees at Oxford. At the sister University this had been done some time previously. The Bishop heartily supported this measure, for he considered it ridiculous to require this subscription from laymen, and the petition did not propose

to do away with it for degrees in Divinity. The University Commission, of which he was a member, had some time since reported "that the imposition of the subscription habituated the mind to give a careless assent to truths which it had never considered, and naturally led to sophistry in the interpretation of solemn obligations." In his earlier days at the university, Dr. Tait was much distressed at discovering that there existed a positive science in interpreting the statutes of the colleges.

The sufferings of the minor clergy, who, on a miserable stipend, have to work large and populous parishes in poor districts, while near by, there may be, as in London, large and useless churches, the clergy of which are highly paid, was a matter always very near the Bishop's heart. In a stirring speech on the "Union of Benefices Bill," in the House of Lords, he gave some startling details of the evils he was anxious to demolish. The object of the Bill was to provide for the union of benefices where one was far too small to support a parson, and so to cut down the number of city parishes that a surplus might be gained to give to needy districts, and thus to approximate to something nearer equality in the size of the parishes and

the pay of the clergy in the diocese of London. The small size of the city parishes, and the almost utter want of population in most of them, caused their clergy to be enforcedly idle, and the difficulty of obtaining houses compelled them to be non-resident. Several, however, who had parsonages, let them out as offices, whereby they realised a large surplus over the rent they had to pay in the suburbs. The Bill also provided that certain of the city parishes should be united, and the sites of the unnecessary churches, which were chosen as far as possible for their want of architectural merit, sold, and the money they realised was to be spent as before mentioned. The Bill was eagerly welcomed, and after slight alterations became law in 1860.

Whilst thus anxious for the religious welfare of the poor, Dr. Tait remembered their physical necessities. In 1861 the construction of the Metropolitan Railway, involved the displacement of large numbers of the working-classes, and petitions praying that no more dwellings might be destroyed until provision for their occupants had been made, were received by the House, and the Earls of Derby and Shaftesbury painted heart-

rending pictures of the misery which the making of this railway had caused. This offered Dr. Tait too good an opportunity of pleading the cause of the poor to be lost, and he did so with intense earnestness. His speech had the greater effect, because he had diligently studied and personally inspected the misery he begged the House to alleviate. Lord Granville considered that the railway should be compelled to afford facilities to workmen to live in the suburbs, and there the matter had to end.

It is obviously impossible to notice all the speeches which the late Primate made, or even all the subjects on which he spoke. A consistent adherent to the Liberal party himself, he never allowed mere party politics to weigh with him one instant. If a measure would relieve suffering, if it would improve the condition of the poor, if it would benefit the Church of God, that measure was sure of his support, but he had no sympathy with any that merely aimed at the aggrandisement of one party, or of one denomination, even if that party or that denomination was the one to which he belonged. Thus, for instance, when the measure which legalised voting by proxy in the election of

members of Parliament for universities was before the House, he opposed it on the ground that future members would be merely the representatives of the country clergy, and not of the resident members of the university.

CHAPTER V.

Essays and Reviews—History—Condemned by Convocation—Debate in House of Lords—The early movement on the Burial Question—Confession—Ritualism—Speech on the appointment of Ritual Commission—Ecclesiastical Courts—Convocation—Workmen's dwellings—Church rates.

No ecclesiastical matter caused so much trouble during Dr. Tait's tenure of the See of London, as the famous book "Essays and Reviews." This remarkable book was the outcome of the study of German theology, which had been for some time past in favour in the University of Oxford. The book was composed of seven essays, originally intended for a periodical which never saw light. Each written by a different man, and each complete in itself, there was yet a similarity of thought in the essays which seemed to show that there had been an understanding, or at least a previous knowledge of each other's ideas among the authors. The essays dealt with Scripture and theology in a rationalistic way, and indulged in Biblical criticism

in a manner till then unknown in England ; and what made the matter more serious, was, the essays were all signed by men of such known scholarly acquirements, or such high position in the Church, that they would not be ignored. The Bishop of Salisbury prosecuted Dr. Williams, one of the authors, and Convocation condemned the book.

This act of the Convocation of the province of Canterbury, brought the matter under the notice of the House of Lords. It was thought by many persons that Convocation had not only been indiscreet in the matter, but had exceeded its legal powers. Lord Houghton opened the debate in a very temperate speech, in which he dwelt particularly upon the hardship the judgment had done both Dr. Temple (now Bishop of Exeter) and Professor Jowitt, and concluded by requesting the Lord Chancellor's opinion on the legality of the action of Convocation. The Chancellor replied that there were three "ways of dealing with Convocation,—the first being to take no notice of their proceedings when harmless ; the second when they were likely to do injury, to prorogue them and thus terminate their power ; and the last to bring them to a court of justice. Convocation had so worded its sentence, that it did not condemn anything but the volume,

and considering the impotent effect of the sentence, the Government did not intend to notice the matter."

Dr. Tait remarked that he considered Convocation had a right to complain of the Government not having allowed the law officers of the Crown to give an opinion on the matter. He had been in the minority, for he had protested against the ridiculous sentence. He finished his speech by these remarks on the position of Convocation: "With regard to Convocation and the position it holds in this country, no one will deny that there is a growing disposition to revert to its old action and authority. If that is the case, it is the more imperative on the part of that body to see that it maintains its dignity in the sight of this empire, and to perceive that if it seeks immunity from criminal proceedings by saying that its resolutions, however high-sounding, have no validity in them, then indeed it occupies a humiliating position. In former times, when I filled a lower position in the Church, I never felt as strongly as some of my brethren the necessity for the resuscitating this body from its slumbers. Since I have been called to my present office in the Church, finding Convocation resuscitated, I have always endeavoured to

perform my duty as a member of that body. I think, however, that our position will be intolerable if we are told, on the one hand, that we are violating the law, and if, on the other, we cannot obtain an authoritative opinion as to what that law is."

One of Dr. Tait's earliest speeches in Parliament was upon the Burials' Question. In 1857 he spoke in favour of a Bill to give Local Boards power to increase the number of non-sectarian burial-grounds, and—though on the notorious case of Mr. Dodd, who refused to read the burial service over a known drunkard, he said he considered that as action against the clergy must always proceed from the Bishop, in such matters they were sufficiently protected—he supported Lord Ebury's motion for a commission to inquire into the law on the subject. He thought the French law, which then in certain cases exempted the clergy from compulsion to read the service, might be usefully adopted in England. In 1865 Lord Ebury again brought up this question, by means of a motion to the effect that the services required alteration. Dr. Tait thought the matter was too large to be dealt with in this way, and that the time was not come for a final settlement, and so begged Lord Ebury to withdraw his motion, which on his refusing, was

negatived by a large majority. Dr. Tait, who considered that the bishops ought to have more discretionary power, was anxious for some measure which would finally settle the matter. His speech on Mr. Oswald Morgan's Bill will be noticed later on.

Twice in this year (1865) Dr. Tait spoke on the subject of auricular confession, taking as he invariably did, both in his speeches and writings, an unfavourable view of it. He had no sympathy with sacerdotalism, and he rightly considered that auricular confession would tend to foster it. He did not believe that it was lawful for a clergyman to hear confessions, except in a few rare cases, and he dreaded the introduction of such a practice, and still more the desire to render it legal for, or, as some of its votaries wished, obligatory on, the clergyman to hear it.

By 1867 Ritualism had advanced so much that it engrossed a large part of the time people had to spare from the burning question of Reform, and it was several times brought before the notice of the House of Lords. The extensive use of eucharistic vestments caused great indignation, and the Archbishop of Canterbury (Dr. Longley) asked the Earl of Derby, then Prime Minister, whether he would

consent to the appointment of a commission to inquire into these practices. The Earl replied that he was quite ready to advise the issue of such a commission, provided the Lords would agree to its embracing only the rubrics and ceremonies, and not touching upon either doctrine or discipline. This commenced a long series of debates, in most of which Dr. Tait took a part. It is unnecessary, and would be tedious, even to mention all his speeches. Some were very long, and others equally short, but not one was lacking either in sound counsel or earnest Christianity. He would never allow that the Church was in danger, though he owned there was much to alarm and more to sadden. He advised the issue of a commission, but it must, he insisted, extend its investigations to a wide range of subjects. "I do not wish that it should touch doctrines, but whatever bears on public worship must come within its sphere. One thing it appears would be the necessary result of the deliberations of such a committee, that the law must be made clear. I do not mean that liberty should be altogether constrained, that the whole Church of England must be reduced to absolute uniformity, so that there should not be the slightest difference between the mode of performing divine worship in one church, and the

mode of performing it in another—but that liberty shall be legally secured, not license seized by individuals in the hope that they may escape with immunity from the consequences of their license. There are many things which no law can touch in the performance of divine service. There must be a great range of subjects left to discretion, and the commission should advise a settlement by Act of Parliament as to where that discretion should be. The Bishop has no power to interfere, or merely nominal power. Any legislation which is to be complete, having settled what the law is, must strengthen the hands of the central authority, whatever it is to be. Whether we refer to a Bishop called on by appeal from the laity, or the Bishop subject to the Archbishop, the central authority must be strengthened. . . . This is a crisis not only for the Established Church, but for the Church generally, and for the nation; and depend upon it, if the nation once loses its Protestant character, it will suffer very greatly in the position it occupies. I believe the Church of England has before it, at this time, as great a work as ever lay before any Church. It is a time I think for anxiety, but not a time for alarm, still less for despondency. Even in these very eccentricities there is some proof of zeal, and

zeal is a good thing. No doubt if we can carefully direct that zeal to proper objects, we have every reason to hope that the great work that lies before the Church of England will be accomplished."

This extract from his speech will show better than any words of the author's the position Dr. Tait took on the question of Ritualism.

In the autumn session of the same year, the Bishop spoke upon the Charge of the Bishop of Salisbury, which Lord Portman brought under the notice of the House, on account of the Ritualistic doctrines which he considered it to contain. The question of Ecclesiastical Courts coming at the same time under discussion, Dr. Tait took occasion to say that the Right Reverend Bench were not anxious to continue legal processes which were at once cumbrous and expensive. Yet he did not think that the mere framework of these courts needed alteration, but that their method of procedure should be simplified, as had been to some extent done in Ireland.

A large number of clergy petitioned the Archbishop of Canterbury, that Convocation should be consulted upon the report of the Ecclesiastical Commission before any steps were taken to legalise it by Act of Parliament, to which the Archbishop

replied that he fully agreed with the prayer of the petition. Lord Shaftesbury complained to the House that this answer amounted to saying that his Grace did not consider Parliament sufficient authority. The Archbishop having defended himself, Dr. Tait dealt in a long speech on the want of power Convocation possesses. He never held a very high opinion of the usefulness of this body, and in his whole speech he carefully abstained from saying a word which its admirers could twist so as to imply that he was in favour of its powers being increased.

Dr. Tait had the pleasure of supporting the Workmen's Dwellings Act of this year (1868). As soon as he was appointed to London he had taken considerable trouble to make himself practically acquainted with the condition of the dwellings of the poor, both in the East End of London and the district which lies about Regent Street, as, when younger, he had done in the country places at which he lived. He much assisted the committee which was appointed to consider the subject, and of which he was a member, by obtaining evidence and reports from his clergy.

Although Dr. Tait supported the Bill which abolished Church rates, his support was not cordial.

Previously it had been the pride of the clergy to hold aloof from party politics, and he feared that any interference with their interests would alter this, and most of the 20,000 clergy, each of whom are centres of local influence, would throw their weight into the lap of the party most favourable to them, without considering the *morale* of the party they affected.

CHAPTER VI.

Death of Dr. Longley, and acceptance of the Archbishopric by Dr. Tait—Opinions on him as Bishop of London—Article in the *Times*—His enthronement—Life at Lambeth—Efforts to utilise the palace and grounds—The neighbouring poor—Disestablishment of the Irish Church—Addington—Serious illness in 1870—Is sent abroad—Return in 1871.

IN 1862 the Archdiocese of York was vacant, and Lord Palmerston offered it to Dr. Tait, who declined it; for though the position was higher and the duties lighter, he did not feel justified in leaving London till he had completed the work he had set himself to do. He had no longer the same reasons to prevent his accepting the offer of the Archbishopric of Canterbury, when in 1868 it was offered him on its becoming vacant through the death of Dr. Longley, full of age and honours. By means of the "Fund" and the associations he had founded, the Bishopric of London would be a bed of roses to its future occupants compared with what he had found it; and he felt that it was his duty to place himself at the head of the Church, which at that time

was sadly in need of one. It is certainly no disparagement to Dr. Tait to say that he was no great favourite with the party religious newspapers. The Ritualistic ones were exceedingly bitter against him for what they termed his dissenting views, and some of the Low-Church ones equally bitter because he had carefully avoided being a "persecuting" prelate, but the secular newspapers considered that the Prime Minister had chosen in him the best, if not the only man, for the appointment. Perhaps no article which then appeared better sums up either his claims or his qualifications than that of the *Times*, which is so pertinent that I cannot resist giving it at almost full length:—

"During his twelve years' work in the diocese of London, Dr. Tait has won personal regard from all who have come in contact with him, and has gained the sincere respect of all classes. Notwithstanding somewhat delicate health he has displayed great energy and earnestness in dealing with his almost unmanageable diocese. The establishment of the Bishop of London's Fund, for overtaking the arrears left by past neglect, will be fresh in the memories of our readers. In this Fund the Bishop leaves behind him an important, and we hope a permanent institution as the memorial of his connection with

the See. But it is not in matters of organisation, still less in the official discharge of his duties, that the Bishop has been most conspicuous. He has been better known for the earnestness and kindly feeling which have manifestly prompted his exertions. At his entrance upon the See, he at once endeavoured to gain a good influence among the poorer classes by going among them himself, and he undertook the task of open-air preaching, until he found himself physically incapable of continuing it. He won golden opinions also in the cholera time by visiting the sufferers in the hospitals, and by preaching in the East End churches with a view to encourage the people and rouse them to activity. Without being demonstrative, he has impressed all classes with the depth and manliness of his religion. He has consequently commanded a singular degree of confidence, and to this it was due, in a great measure, that his Fund received so ready a support. He has, in a word, during his tenure of the See of London materially strengthened the hold of the Church of England upon all classes, and it will be a great advantage to the Church that her chief ecclesiastical ruler should have inspired such general sympathy.

"With regard to Church politics, Dr. Tait has

always maintained an even and liberal course. It is creditable to the Ministry to have selected a man who, in ordinary subjects, has from the days when he was a tutor at Oxford been a staunch Liberal, but he is a strong supporter of the union of Church and State, and the Ministry may be sure of his support in the question of the hour.

"If a fault is to be found with his Episcopal career, it is that from good-nature and too much readiness to trust every one, he has not only tolerated but occasionally favoured the representatives of extreme opinions in the directions both of Rationalism and Ritualism within his diocese. No one ever suspected him of any such extremes himself, and he has perhaps confided too much to the reports of others. This is, however, the only thing which has occasioned any dissatisfaction with his administration of his late diocese, and on his commencing a new career, it is perhaps the best service to speak frankly on such a subject. As to his own opinions, he has expressed a decided condemnation of the Ritualists, and by his writings he has materially contributed to defend a sober theology against Rationalising encroachments. In one thing he has been honourably conspicuous among the rest of the bench. He has frankly and firmly, though

courteously, resisted the efforts of certain partizans to entangle the Church of England in Colonial squabbles, and to develop a supposed ecclesiastical authority in this country. His appointment is a national guarantee against our being disturbed by new ecclesiastical experiments. There is every reason to believe that the new Archbishop will hold the scales firmly between two contending parties, and will direct the energies of the Church to practical work. Let him only do himself justice, and we may look forward with confidence to his administration. We trust he may enjoy improved health, and we cannot offer a better wish than that when he is removed from Canterbury he may be as much regretted as he now will be in London." *

Such was the opinion of the "leading organ," and the notices of most of the other London papers were in the same spirit.

None of the family liked leaving Fulham. They had drawn around them a large circle of friends, to whom, although many were only the inhabitants of the almshouses, they were warmly attached. Their twelve years' residence in the quaint old mansion had made it a home to them, such as they felt no other place could ever be, much less the immense

* "Times," 16th November 1868.

but gloomy palace a few miles lower down the Thames. It is an old custom that each occupant of the See of London shall add somewhat to Fulham Palace. Dr. Tait determined to build a new chapel, so as to set free the old hall which had hitherto been used for this purpose (one to which it was particularly unsuited), and on this work he lavished much time and money, only to have to leave it before it had been finished many months.

He was in no great haste to take possession of his new residence, and it was not till Christmas that the family removed to Lambeth, and that house again enjoyed, after a lapse of twenty years, the genial influence of a mistress.

Early in 1869 Dr. Tait was called upon to go to Windsor in order to do homage on his appointment, and at the beginning of February he went to Canterbury for the ceremony of enthronement.

This ceremony, so stately and so rare, attracted an immense number of visitors to the ancient city, and the cathedral, which was quite undecorated, was densely crowded from Becket's crown to the great west door. There were three separate processions, the first consisting of the choir and the numerous minor officials connected with the cathedral, the second of the Dean and the greater

officers, and the last of the Archbishop and his attendant Bishops. Outside the cathedral the three were formed into one, and, preceded by some two or three hundred clergy in their robes, it marched the whole length of the nave, from the western entrance to the altar steps. The Archbishop having been placed on his throne, morning service was said as far as the end of the first lesson, and after the mandate commanding it had been read, the Archdeacon pronounced the form of induction. The Archbishop was now conducted to the Dean's stall, and there seated till the end of the service, which he concluded by giving the benediction. The members of the various cathedral bodies then passed in procession to the Chapter-house, and Dr. Tait having taken the chief seat, the Archdeacon demanded whether he would observe all the approved customs of the cathedral, and, so far as he could, cause them to be observed by others. After he had declared that he would do so, the promise of canonical obedience to him was severally made by each member, small and great, of the cathedral, and the ceremony ended.

His enthronement over, he settled down to the work of his new diocese as intently as twelve years before he had done at London House. It is true

that his diocese was smaller, but in addition to the ordinary work of a Bishop he had the peculiar one of an Archbishop to perform, nor are these as light as it is commonly supposed. Every day brings a vast number of letters, many of which require long and careful attention; every day there is a mass of legal business to be gone into, interviews to be given, and clerical questions, often intricate and disagreeable, to be considered. As at London, he endeavoured to become personally acquainted with his clergy, and still more with the people in the miserable neighbourhood in which the palace stands. Lambeth is not a pleasant house for a lonely man; its enormous rooms want plenty of life to render them cheerful, and if the hospitality of Fulham was large, that of Lambeth was even larger.

Possibly a few of my readers are not personally acquainted with the house of which I am speaking, therefore I may be pardoned mentioning that it stands in what is almost a little park. This ground, except the small portion actually devoted to the private garden of the house, Dr. Tait caused to be marked out into five portions, and each of these was allotted on one or more days a week to some of the poorer cricket-clubs in the metropolis, in such a manner that each should have at least

one turn a week. In the summer the grounds were thrown open all day long to the sick poor who could bring a letter of recommendation, and they were always gladly granted for school or friendly society treats, even if not positively connected with the Church of England. Once a year, too, a treat was given to as many of the poor of the parish as possible. Near the palace are large works, the smoke from which in certain directions of the wind is intensely disagreeable. This annoyance Dr. Tait was anxious to terminate, "for," as he several times remarked, "if I, in this large and spacious house, find it so disagreeable, what must it be to those who live huddled in the narrow courts outside the gates?"

As he had thrown open the little chapel of Fulham on Sunday evenings to any one who liked to attend, so he threw open the far statelier one at Lambeth, and, as often as possible, secured some well-known clergyman to preach. The result was of a most gratifying description, and such men as Liddon and Farrar soon caused the chapel to fill to overflowing. It is worthy of notice that while he brought in a Bill to legalise the use of a shortened service, he would never permit it to be used in his own chapel. The service was too

good, he told one person, for him to like any part left out.

He was too busy a man to be able to make anything like a personal acquaintance with the miserably poor class who live within a stone's throw of the palace, but the "Dole" which has for hundreds of years been given away by the porter in the ancient gate-house, enabled his wife and daughters to become acquainted with a number of their poorer neighbours, in whose sorrows and struggles they soon became deeply interested, and to assist whom the Archbishop was constantly called upon. But though his position precluded him from taking interest in individual cases, he was all the more anxious for their collective welfare, and his voice was always as ready to be raised on behalf of any movement that would benefit them, as his purse was to assist it.

The palace itself is an immense rambling structure, one part of which is very old, while the remainder has been built in the present century, and it is in the modern portion that the living-rooms are situated. When Dr. Tait went to reside there, he found that although the ancient towers were in a good state of preservation, they were nearly, if not quite, unused. He had them rendered

habitable, and formed into several handsome houses, which were then assigned to some of the Bishops who had no town-houses provided for them.

This year was the one which saw the disestablishment of the Irish Church. The measure, although one of which Dr. Tait did not positively disapprove, was one that he regretted the necessity for. He had many friends in the Irish Church, and regarded it as a part of the Church of England, only physically separated from the rest. As soon as he saw that this measure could be no longer delayed, he endeavoured to bring the members of the Government and those of the Irish Church together as much as possible, in order that by social intercourse the rough edges of the measure might be taken off, and by the friendly feelings which he hoped would prevail, the scandal of acrimonious debates might be avoided. There were many details to be settled and arrangements to be made, and Lambeth became a centre for all communications on the subject. There people of all sorts and every variety of opinion were constantly to be found, and there, every one who had anything to communicate or suggestion to make on the subject, was eagerly welcomed, and it is probably owing to Dr. Tait's efforts that the measure

when passed, was not a more severe and trenchant one than it actually was.

As soon as this Bill had passed, Dr. Tait and his family removed to the country-house of the See at Addington, where they stayed for a short time in comparative quietness. Mrs. Tait used to tell a story of herself and her husband having once dined alone at Fulham, and of the increased appetites so singular a circumstance gave them. Such an occurrence was impossible at Lambeth, but life at Addington, as it is four miles from a town or a station of any size, was quieter than even at Fulham, but the house was full of visitors until after the September ordinations, when they were enabled to go to Scotland for a month's holiday.

Addington is a roomy but by no means handsome house, situated in a park of considerable size and great beauty. Here the family were able to live with a simplicity which Dr. Tait always appreciated, and it would be difficult, considering its size, to conceive a more orderly and regular household.

The same kindly spirit which was shown at Lambeth was evinced at Addington. The park was thrown, to a certain extent, open to the villagers, who were invited to collect all fallen wood, and

many improvements were made in the church and village.

After his holiday, Dr. Tait returned to work with his usual ardour. The confirmations were somewhat behindhand, and as he had then no suffragan, he had to take them himself. He went down to Ashford to attend a diocesan meeting, and afterwards spoke at a missionary meeting. The next morning he returned to London to sit on the Ecclesiastical Commission, and then, after going to a meeting at the Charter-house, went to the residence he had bought at Broadstairs. The next day he remained indoors to superintend the answering of some ninety letters, and went to bed thoroughly weary. When he rose next morning he felt perfectly well. He went to see his wife, who was, as was her custom, reading the Bible with her children, then returned to his room to finish dressing, but before he had done so he fell senseless on the floor. Medical aid was at once got, but for a fortnight he kept his bed, never thoroughly recovering consciousness. His life was considered in such danger that his son Craufurd was sent for from Oxford, and one night the Communion was administered, in the belief that he could not live till morning.

His strength returned gradually, but very slowly, and by his birthday he was so far recovered that the foundation-stone of St. Peter's Orphanage was laid as a thanksgiving by Mrs. Tait, but he was not sufficiently well to go to see it, although it was within two or three minutes' walk of Stonehouse. As soon as they returned to Addington, the Queen invited Mrs. Tait to dine at Buckingham Palace, in order that she might have the latest personal information about the Archbishop's health.

During this summer he was unable to do much work, but this was the less important as he had been permitted to choose a suffragan, and had appointed Dr. Parry, under the title of Bishop of Dover. Although he was sufficiently recovered by October to speak at Canterbury on Elementary Education, and to sit on the Privy Council in the Voysey case, the doctors forbade his wintering in England, and he determined to go to Italy.

As the war was then raging between France and Germany, the party were unable to go through the former country, and so went through Munich, Verona, and Genoa. After staying for some time at Mentone, they went on to Cannes, where Lord Brougham had placed his beautiful seat at their disposal, and here they remained till May 1871,

when Dr. Tait's health had so far recovered, that he was able not only to return home, but to immediately resume active work.

For the next seven years, difficult and trying as the public side of his life was, the domestic side was quiet and peaceful, and though now and then troubles, more or less heavy, would come, these were probably the happiest years of his life since he left Rugby.

CHAPTER VII.

Dr. Tait as leader of the Church—Introduction of the Irish Church Bill—Dr. Tait's speech—Division on the second reading—His amendments—The amendments considered by the Lower House—The Bill passes—Elementary Education Act—Shortened services—Bishops' Resignation Act—Death of Wilberforce—Dr. Tait's speech thereon—Public Worship Regulation Act—Its cause introduced by Dr. Tait—Opposition to it—Received as a Government measure—Subsequent action till 1878.

IF Dr. Tait had been useful to the Church in his capacity of a member of the Upper House, during the time he was Bishop of London, he was far more so while Archbishop of Canterbury. Quietly and unostentatiously, yet firmly, he took his place as the leader of the Bench in the great events which so soon followed his elevation; and always endeavouring to do the best he could for the temporal welfare of the Church of England, he was particularly anxious that its spiritual interests should not be subordinated to anything else. That spiritual influence he conceived would be most enhanced by advocating rather the general well-

being of the people, and the increase of universal religious liberty, than merely the tenets of the important section of the great body of Christians of which he was the ecclesiastical head.

The greatest ecclesiastical measure of the present century is undoubtedly the Disestablishment of the Irish Church. As Mr. Gladstone's resolution in favour of Disestablishment was received with enthusiasm in 1868, the Conservative Government vacated office, and at the general election which followed, the Liberal party was returned by such a majority as to prove, beyond a doubt, that the country was resolved on the measure. The Bill was brought forward in the Lower House, and did not reach its second reading in the Upper till the 14th of June 1869, when it was introduced by Lord Granville, who in a brilliant speech reviewed the condition of the Irish Church, and contended that its establishment was an anomaly.

After several members of the House had spoken, the Archbishop in a long and elaborate speech, which was listened to in profound silence, reviewed the whole question. The following extracts from his speech will show the views he held:—

“My Lords, I feel that on the consideration of the second reading of this Bill depend issues which

may affect not only the Church of Ireland and the Church of England, but the destinies of this empire among the nations of the world. Now, my Lords, putting this matter to my own conscience, and endeavouring to decide what is best to be done in this particular emergency, I cannot agree either with those who urge us to accept the measure that is now before us without alteration, or with those who advise us at once to cast it aside without consideration. There was a paradox in Lord Romilly's statement that the Bill would give security to property, when it would confiscate some millions. Religion would be more likely to flourish with than without endowments, though there was a sort of religion which did so flourish. There was a spurious sort of religion which lives on the passions of the people. The curse of Ireland is the repeated religious and political agitations on which Voluntaryism necessarily rests. I hope your Lordships will not encourage it, as you will do if this Bill passes unamended. I hope not to see Ireland handed over to either a set of priests or ministers, who, from the necessities of their position and in order to keep themselves alive, will be obliged to rely the one on superstition, and the other on Protestant fanaticism ; yet if there is nothing in the

nature of an endowment in Ireland, I do not see how we can escape from that national calamity.

"I can say for myself and my Right Rev. brethren," continued Dr. Tait, "that we are sincerely attached to the Irish Church. We know the excellence of the ministers and the difficulties they have to contend with, and we feel that there is a union between the English and Irish Churches which it is not in the power of Parliament to dissolve. The union is the union of common faith and common liberty. I do not desire that this measure should pass as it now stands, but that your Lordships should alter it so as to make it a good measure, if possible."

Dr. Tait then went on to criticise the Bill in detail, and complained that it did not offer sufficient inducements to the Irish Protestants to form themselves into a voluntary corporation; for when the life interests had died out, all that would remain was a sum of £8000 a year from private endowments, which had been given since 1660, and this was a sum so small that the Church would have been far richer had it thrown itself on the compassion of the people. He concluded by begging the House to deal with the question in such a manner that the people might again, as they had

done once before, thank God that there was a House of Lords.

The debate lasted for several nights, and was conducted with such skill and power that respect for the Lords greatly increased. They defended the Irish Church with an enthusiasm which contrasted greatly with the half-hearted way in which the Opposition in the other House had defended it; and although they passed the second reading by a large majority, they specifically reserved to themselves the right to insist on extensive amendments in its details. Neither Dr. Tait nor the Archbishop of York voted in the division, but thirteen of the English and the three Irish Prelates voted against the measure, while the only one who voted in favour of it was Connop Thirlwall, the venerable Bishop of St. David's, whose speech denying that the endowments were in any special sense the property of God, and affirming that those grants which were most peculiarly given to God, were those which were most beneficial to man, created a profound sensation.

Dr. Tait spoke very frequently in the debates on the amendments, and always on the side of moderation. By his proposal to throw back the date from which private endowments were to be reserved for

the benefit of the Disestablished Church, he obtained an offer from the Government of half a million in lieu of them, an offer which he considered a very handsome one, and which was accepted. He was also anxious to preserve to existing prelates their right to sit in the House of Peers, on the ground that they had been appointed by the Crown, and therefore differed from any future Bishops who might be chosen. This amendment was carried in the Lords, but the Commons refused to accept it.

Though the Bill passed the third reading without a division, no less than forty-six peers entered a protest against it.

Mr. Gladstone was well known to be so determined to carry this Bill, and the majority at his back was so large, that there was very little room for speculation as to what the Commons would do with the amendments, many of which affected the very principles of the Bill. On the 15th of July, Mr. Gladstone rose, amidst vehement cheering, and in a quiet but decided manner moved the rejection of these amendments, but consented to give the half million before mentioned in lieu of private endowments. When the Lords met to consider them, it was found that out of the sixty-eight

amendments they had made, thirty-five of the least importance had been agreed to, and that the Commons had increased the sum it originally offered by £840,000, but all amendments affecting any principle of the measure had been emphatically rejected. The lengthy debate which ensued on the action of the Commons was of so acrimonious a character, that when it was adjourned till the 22d the political outlook seemed critical, and fears were entertained lest, if the Lords should continue to hold their antagonistic attitude to the other House, the consequences, both to themselves and to the Government, might be serious. When the peers again met, both they and the country were surprised to hear that a compromise had been effected, and some concessions favourable to the Irish Church obtained, with which Dr. Tait was well satisfied, and said that although he held "the sacrifice of an Established Church where a nation was possessed of one, to be a matter of the gravest import, it was yet something saved to retain, as the Irish Protestants to a certain extent had done under the present plan, an endowed, instead of a purely voluntary Church," which latter he declared to be an ecclesiastical machine which might indeed present the truth, but not in the purest form.

This Bill did not so entirely engross his thoughts this session, as to prevent his bringing forward a Bill to permit the resignation of aged or incapacitated Bishops, and to provide them with an income by decreasing the salaries of the clergymen appointed to succeed them during their lives. The Bill was only passed as an experiment, but it was so successful that two years later it was renewed, and the aged Bishops of Winchester and Bath and Wells at once took advantage of it, but the one to benefit whom it was particularly designed, the Bishop of Exeter, died before he could do so.

It is particularly unfortunate that Dr. Tait's severe illness necessitated him absenting himself from Parliament during the whole of the following session, when a measure so important to the interests of the country was passed, but his Charge in 1872 shows us the loyal way in which he was anxious the clergy should accept it. He considered that educational work was Christian work, and he begged that every clergyman would do what he could to assist the School Board in getting the children to attend school, and also asked them to form associations of their laity for the same object. In a speech at the opening of a school (in 1871), he said he desired distinctly to record, that he gave

his full adhesion to the recent changes in the system of education, but with no intention of abating one jot or tittle of that true religious character which he maintained to be essential to the teaching of the young, and which, he was thankful to believe, the nation considered as essential as he himself did.

One of the Bills he presented in 1872,—the offspring of the Ritual Commission previously mentioned,—was to legalise shortened forms of morning and evening prayer, and to enable a third service to be held on Sundays without repeating either the morning or evening service twice. Perhaps few enactments have done more to popularise the Church in large towns than this one has.

On moving the second reading of a Bill to provide for the resignation of Deans and Canons, he gave much satisfaction by declaring that he trusted the time when these offices could be regarded as sinecures was gone by. He believed they were offices to which grave responsibility was attached, and which were of considerable importance to the Church of England. The Bill did not go to the root of the matter, for often when these persons were desirous to perform their functions, they found themselves debarred by antiquated statutes which

also prevented new duties being attached to their offices. This speech eventually led to the appointment of the Cathedral Commission. He also warmly supported Lord Nelson's Bill to enable donors to stipulate that the seats in the churches they gave, should always be free. Dr. Tait took great interest in, and warmly sympathised with, the "Free and Open Church Association."

In the year 1873 Bishop Wilberforce died. He and Dr. Tait were the chosen representatives of two widely different sections of the Church; and though their intercourse had always been of a most friendly character, they probably had less sympathy with each other's views than with those of any other members of the Episcopal Bench. For all this, Dr. Tait fully appreciated his earnestness, his zeal, his large-souled charity, and his vast talents; and when his death was mentioned in the House, paid him so warm a tribute that I cannot resist quoting it almost in extenso:—

"My Lords," he said, in a voice of deep emotion, "I have known the Right Reverend Prelate for upwards of thirty years. I received from him, long before I was a Bishop, many marks of kindness; and for seventeen years I have seen him almost daily in the discharge of our relative duties. It has

been my misfortune to differ from him often, but I never knew an occasion on which his kindliness of heart did not overcome any difference which might have arisen from divergence of opinion. I ask myself what is the mark the Right Reverend Prelate will leave upon the Church and people of England?—for I cannot doubt that one who filled so conspicuous a place in the public estimation, and who was seen and heard everywhere with pleasure, must leave a lasting mark behind him. He was not indeed the writer of a great work, nor, as far as I believe, was he the founder of any great school of thought; but he did set before the Church of which he was the ornament, and the people of England, an example of a life devoted to duty in its lowest and in its highest phase. He was as ready to befriend the curate whom no one knew but himself, as he was to place his services at the disposal of your Lordships or of his Sovereign. No man could discharge such duties as he fulfilled in his spirit without leaving a mark behind him.—It was not merely an aptitude for business, and a devotion to the details of business, such as no man, perhaps, in this generation but himself ever showed, but it was that ready sympathy with which he entered into the feelings of others, and that readi-

ness never to spare himself if he could do an act of kindness to others, which made him ever welcome wherever he showed himself. I am sure that, publicly and privately, all the people of this country will, for many a day to come, lament the misfortune which has deprived us of his presence and his services—though we cannot regret his departure for his own sake.”

The year 1874 was the most important of Dr. Tait’s parliamentary career, for although the Public Worship Regulation Bill was introduced by the Archbishop of York as well as himself, he is generally considered to have been responsible for it in the greater degree.

The Ritualistic movement had grown in a very remarkable manner during the last few years, and its adherents had been emboldened to assimilate the services of the Church of England, as far as possible, to those of the Romish Church, owing to the ambiguity of the rubrics, the powerlessness of the Bishops, and the miserably uncertain condition of the law on the subject. In 1873, an address, signed by some 60,000 persons, was laid before the two Archbishops, calling their attention to this movement, and the matter was apparently allowed to drop, but early in this year it became known

that a Bill to give the Bishops greater power to check these practices, and protect congregations from the vagaries of clergymen, was to be laid before Parliament. The High-Church party at once rose in arms, for though the Bill was framed so as to reach those who neglected Church ordinances, as well as those who illegally supplemented them, they justly considered that it would chiefly be directed against themselves.

The Bill was introduced into the House of Lords by Dr. Tait, in a speech which attracted the greatest attention at the time. He told the House that the Bill was not intended to alter the law, but only to offer greater facilities in applying it, and then advanced many instances of the flagrant excesses to which the Ritualists had gone,—such as the multitude of lighted candles, the sprinkling of palm branches with holy water, the kissing the Gospel, and other ceremonies then common in “Advanced” churches, all of which were foreign to the practice of the Church of England,—and he particularly dwelt with great severity upon the practice of auricular confession, and of using prayers for the dead, and altar cards, which contained invocations of, and prayers to, the saints, to be said in a low tone during the communion service. He concluded this

part of his speech by saying, "I can scarcely conceive a clergyman of the Church of England, at the holiest moment of the service, should do in secret what he dare not do in the face of the congregation, should recite in a low tone prayers which he knows they would condemn, and which the whole Church would condemn should he recite them aloud. I call upon all those who glory in the name of members of the Church of England, who have no feelings of Puritanism in any form, but who have often fought the battles of the Church of England against the Church of Rome on the one hand, and against Puritanism on the other, and who style themselves Anglicans, and regard the Church as one of our great institutions,—I call upon them to come forward and declare themselves manfully against such a desecration of Holy Communion, as a thing which all churchmen should unite in condemning." The remainder of his speech dealt principally with the petitions against Ritualism and the expense of Ecclesiastical Courts.

The Bill, as introduced, would have given the Bishops an enormous amount of power, and an appeal to the Archbishop acting with a board of assessors was to be final in cases of prosecution. Convocation, after suggesting vital alterations in

the measure, closed its report by expressing its regret at not being able to recommend legislation in the manner the Bill proposed; and public opinion, whilst approving of its principles, condemned so many of its details, that it became evident that if it passed at all, it must be in a much-altered form. Dr. Tait, though he committed himself to the general intentions of the measure, had no wish whatever to adhere to the obnoxious details, and on the second reading of the Bill, which it was permitted to pass without a division, he announced his readiness to receive amendments upon it. In committee it received a large number of amendments, the most important one being the Bishop of Peterborough's, which prescribed a neutral zone of observances which the clergy might use or not as they liked, without being liable to complaint. It is this neutral zone which has protected the Low-Church party, as it conceded most of what they wished.

Though strongly opposed, the Bill passed the third reading without a division being challenged; and in the Lower House, to which it now went, charge of it was taken by the late Russell Gurney, then Recorder for London. Notwithstanding all Mr. Gurney's tact, the feeling of opposition was so

strong that the Bill seemed in danger of being lost, and it was not till Mr. Gladstone declared his objection to it, that Mr. Disraeli, in a brilliant speech, virtually announced that it had become a Government measure. All danger of the Bill being lost was now over, but before it became law, it received so large a number of amendments as to be barely recognisable.

From this time till the end of 1878 Dr. Tait spoke very frequently, confining himself to either ecclesiastical, educational, or social matters, but with the exception of the speech in which he moved for a select committee to consider the subject of the growing evil of intemperance, none of them attracted much attention outside the circle directly affected by them. He also brought in a couple of small Bills to promote the more effectual working of the Public Worship Regulation Act.

CHAPTER VIII.

Position in 1878—Sketch of the Life of Rev. Craufurd Tait—His visit to America—Illness and death—Lambeth Conference—The Archbishop's address in Canterbury Cathedral—Visit to Switzerland—Wedding of Miss Tait—Death of his wife—General sympathy—Later action in Parliament—Burials' Bill—Measure for the release of Mr. Green.

THE commencement of the year 1878 found Dr. Tait in a position which seemed in every respect to be truly enviable. His health was considerably improved, and his popularity was at its zenith. His domestic relations, too, were particularly happy ; his second living daughter had lately contracted an engagement with his chaplain, the Rev. Randall Davidson, which gave him great satisfaction ; and his son, the Rev. Craufurd Tait, M.A., who had for some time past been his domestic chaplain, was now so well versed in the matters of the diocese as to be able to take a large portion of the mechanical and technical work off his father's shoulders.

It may not be inappropriate to give here a few particulars about Mr. Tait.

Craufurd was at this time in his twenty-ninth year. When at Oxford, he had surprised all his friends by taking a "first class" at his degree examination, for he had always underrated his own abilities; nor, in fact, did he consider himself at all clever. After leaving Oxford he went for a prolonged tour in the East, and on his return home, in 1874, was ordained. His choice of the Church was purely voluntary. From personal knowledge the author can testify that he was neither persuaded by his family, nor influenced by his father's position, in his choice of the clerical profession. Yet it is doubtful whether he ever thought of embracing any other, for from his childhood to work for God seemed to him the greatest of earthly blessings. His character was that of a quiet, unassuming, kindly, sympathetic Christian man, his appearance and manners those of a finished gentleman. The quiet curacy to which he was appointed did not afford him sufficient work, so he voluntarily undertook a large and poor district in an adjoining parish. The rest of his short life was in keeping with this circumstance, for he never seemed as if he could do enough for God, or to assist his fellow-men. After gaining some experience in a large London parish, he returned home to act as his

father's chaplain, and for some time he filled that difficult post with great tact and activity.

About the middle of 1877, it was thought best, both for the benefit of his health and to relieve his mind, then troubled with some personal anxieties, that he should visit America, where he stayed till the 17th of October, winning for himself golden opinions and making many friends. He attended the Houses of Convention of the Clergy of America in Boston, and personally communicated his father's invitation to the Bishops to be present at the Lambeth Conference, which was to be held later in the year. There had been a feeling of considerable soreness on the matter of the Conference among the American Bishops, but Mr. Tait's deferential yet self-respectful manner removed it, and the invitation was accepted in the cordial manner it was given.

On his return home he looked unwell, but as nothing serious was apprehended either by himself or others, he accepted the living of St. John's, Notting Hill, offered him by the Bishop of London. On the 3rd of February, though he was feeling weak and ill, he was inducted into his living, his first and only appearance in the church as its vicar. A little later in the month fever set in, and for some time his life appeared in danger. Very, very slowly he

got so much better, that in May it was decided to take him to Broadstairs to try the effect of sea air; and he seemed to bear the journey so well, that his friends were filled with renewed hopes. It was on a Saturday that he went to Broadstairs, and on Tuesday the author called at Stonehouse. Whilst talking to Mrs. Tait about him, he saw Craufurd carried in from the lawn on which he had been lying on a couch. A few minutes later word was sent that Craufurd wished to see him, but after inquiring whether Mr. Tait was sufficiently strong to justify his doing so, and being told that he was not, he promised that he would come again in a few days, but the meeting was never to be on earth. During Tuesday night he got rapidly worse, and before the following day closed he was summoned to receive his glorious wealth of reward.

On the 4th of June he was laid to rest in the quiet churchyard at Addington, and the same day his almost heart-broken family returned to Stonehouse, there to remain in seclusion till time should, in some slight measure, have taken off the sharp edge of their grief.

At the end of a month Dr. Tait was obliged to resume his duties. The Lambeth Conference, to summon the American Bishops to which Craufurd

had attended the Boston Convention, was fixed for the first week in July, and Dr. Tait felt private sorrow must give way to the good of the Church. A reception of the Bishops had been arranged to take place in the Metropolitan Cathedral of Canterbury on St. Peter's day, and the Archbishop considered it his duty to be present. The Cathedral was crowded with people, many of whom had come to see the imposing sight of some forty Bishops gathered together from all parts of the world, and still more to see the Archbishop and Mrs. Tait, with whom the most sincere sympathy was felt.

“On the centre of the altar steps was placed the patriarchal chair of St. Augustine, a plain stone cathedra, and in it the ninetieth successor of St. Augustine in the See of Canterbury took his seat, and addressed the assembled Bishops, saying, “My brothers, representatives of the Church throughout the world, engaged in preaching the Gospel of Jesus Christ wherever the sun shines, I esteem it a very high privilege to welcome you here to-day to the cradle of Anglo-Saxon Christianity. I am addressing you from St. Augustine's chair. This thought carries us back to the time when that first missionary to our Anglo-Saxon forefathers, amid much discouragement, landed on these barbarous shores.

More than twelve centuries and a half have rolled on since then. The seed he sowed has borne an abundant harvest, and this great British nation, and our sister beyond the ocean, have cause to render thanks to God for the work begun by him here." His clear and strong address was closed by the following words to the American Bishops:—

"My brothers from across the Atlantic—you especially from the great Republic—to you a particular welcome is due from me. Partly for our Church's sake, partly for my sake, partly also for something you discerned in himself, you welcomed one very dear to me last autumn. The bond that unites us is not the less sacred because so many hopes of earthly joy have withered and disappeared. God unite us all more closely in His own great family. And now let us to prayer." *

It was only by the exercise of the greatest self-control that Dr. and Mrs. Tait were enabled to go through the trying ordeal of the Conference. Each one of the American Bishops had something to tell of their son's visit to America, pleasant yet painful to hear,—pleasant because it was a renewed proof of the affection he universally inspired; painful, be-

* Bishop of Pennsylvania's account of the Lambeth Conference, "Catherine and Craufurd Tait."

cause he was no more. Deep as was their sorrow, the parents kept it to themselves, and spared no jot or tittle of their wonted hospitality, and it was a matter of common surprise that they should be able to bury their grief so completely as they did, lest it might detract from their guests' enjoyment. After the Conference was over, they felt that some relaxation was absolutely necessary, and on the 12th of August they left England for Switzerland, where they stayed until the autumn ordination compelled the Archbishop's return. During this time the Archbishop was much engaged in studying the condition of the "Old" Catholics of Switzerland, who were beginning to look upon him as in some sense the head of their community, and in whom he took much interest. After the ordination, which was held at Canterbury, was over, they returned to Addington, and were soon busily engaged in preparing for the marriage of Miss Edith Tait to the Rev. Randall Davidson, now her father's domestic chaplain, which was fixed for the 12th of November. It was felt that to have this marriage celebrated in the church at Addington, in the very light of the window which the villagers had just put up in memory of him who so recently had been laid in that graveyard, would be too painful to bear, and it

was decided that the ceremony should take place in the recently restored chapel at Lambeth.

The wedding was a very quiet one, and many who were there noticed the far-away look on Mrs. Tait's face, and how hard it evidently was for her and the Archbishop to keep from breaking down, as they saw around them so many faces which reminded them of happier days. The next day the five remaining members of the family went to Scotland to see the Archbishop's only surviving brother, now a very old man, at his seat near Blairlogie, and then, after stopping with some friends, they went to his town-house in Edinburgh. Mrs. Tait had not been feeling well for some few days, and as soon as she got to Edinburgh, the doctor was sent for, and she was ordered to bed. Still no danger was apprehended. The next day she was worse, and the following morning Dr. Carpenter was telegraphed for from Croydon. It was only on Wednesday that she was taken ill, and on Sunday morning it became evident that her case was hopeless. Sorrowfully the Archbishop at mid-day administered the Holy Communion to her and her two daughters, and in the evening, while her husband was offering up the Commendatory Prayer, she died.

She was buried on the 7th of December—her

married daughter's birthday—close by the side of her son, in the little churchyard she had for ten years taken a pride in rendering worthy to be called “God's Acre.” As soon as the funeral was over, Dr. Tait went down to Broadstairs.

Dr. Tait bore his sorrow—and sorrow of the deepest and most intense kind it was, for words could not tell the affection which he bore his wife—so calmly, that for some time it was feared that it would be too much for him, and those who loved him best would have rather seen him give way to it more, and so obtain some relief. Never perhaps had any one more expressions of sympathy from high and low. Day after day large numbers of letters arrived, each telling the same tale of affection for the departed and sorrow with the living, and amongst them came the last letter ever written by that beautiful and true woman, the Princess Alice, who at the time she wrote it was grieving over the death of the little child she was to join but a few days afterwards.

Dr. Tait was now much broken in spirit and in health. After some time he again went abroad, accompanied by Miss Tait, and then returned to endeavour to find consolation in that renewed devotion to his duties, in which he never flagged until he lay upon his death-bed.

In Parliament his speeches became fewer and more brief, and were usually marked with an undertone of sadness. In 1879 he opposed Lord Thurloe's motion for opening the National Museums and Picture Galleries on Sundays, because he did not think the majority of the working classes were in favour of it. He feared that if the museums were opened, it would be like asking the working classes to use Sunday in the way they considered most conducive to their pleasures; and the pleasure of a large number would be not to rest, but to devote the day to adding to the wretched wages which the six days of labour afforded them. The Continental Sabbath was not an encouraging example, for it was common for the people to go to mass in the mornings and work in the fields for the rest of the day. He thought that the English people were quite as happy in their observance of Sunday, as Continentals who did not do so. If once the principle of this motion was admitted, it would be difficult to say why a well-regulated theatre should not be opened; and he was convinced that neither the people nor the working men of this country would be prepared to advocate a step which would so entirely alter the condition of England. Such a step as this would be in opposition to what had lately been done to stop Sunday trading,

and to take it would be to threaten the principle of the Day of Rest."

The most important measure in 1880 was probably the Burials' Bill, with the particulars of which I need not trouble my readers. Dr. Tait cordially supported the measure. He could see no desecration to a churchyard in reading God's word or offering Christian prayer in it, because that reading or that prayer did not come from the mouth of an ordained clergyman. One of the reasons which weighed most with him in supporting the Bill, was that he thought that a large number of Dissenters were anxious to have some religious service of their own read over their dead, and this Bill would permit it. "It is my belief," said the Archbishop, "that in conceding what is felt to be right by men who are steadfast members of the Church of England, we strengthen the position of the Church. What we wish is to recal the dissenting bodies to the better frame of mind they were in, in former times. We act with their members in works of charity, in the diffusion and re-translation of the Scriptures. We use their hymns; they use our prayers. If this Bill does nothing else, it will convince our Nonconformist brethren—however violent may be the attempt to displace us from that which is our rightful inheritance, believing

as we do that great blessings are secured to this nation by the system of faith and worship which we maintain—that we do regard them as brethren, and do desire to unite with them in the name of the religion we in common possess, and join hand in hand with them in resisting those who are opposed to our social system and family life.”

Dr. Tait was anxious to preserve the original intention of the Bill, and therefore opposed the amendment that the Bill should not apply to places where there was a cemetery, as this would not remove the whole grievance, and also one to relieve the clergy from the obligation to officiate, on the ground that this would deprive the laity of the right they possessed to the services of the clergy. The Commons made some amendments which the Lords manifested a strong desire to throw out, and it is principally owing to Dr. Tait's tact and peace-making that they were accepted and a collision avoided.

Dr. Tait spoke several other times in the course of this and the following sessions, but not on subjects of any general interest; in every case, however, his speeches were marked by breadth of view and liberality of tone.

During the session that has just passed, the only Bill he introduced was one to provide for the release

of the Rev. Sidney Faithorne Green, who was imprisoned at Lancaster for contempt of the Court of Arches. The Bill was carried through the Upper House without much difficulty, but was lost in the Commons. His other speeches were upon the new statutes promulgated by the University Commissioners, which he thought did not provide sufficiently for the religious education of the students, or the maintenance of the chapel services at the various colleges; and the Salvation Army, which he earnestly hoped would be able usefully to supplement the efforts of the regular clergy in affording spiritual aid to the great mass of the population, and in aid of which he subscribed a sum, which, though small, was as much as he considered under the circumstances to be wise. Though Dr. Tait was unable to approve of many of the actions of the members of the Salvation Army, he viewed them as excesses of zeal, "and zeal," as he had once remarked, "was a good thing," and he hoped that in time the "Army" might quieten down without losing any of its warmth and earnestness.

CHAPTER IX.

Dr. Tait as an author—Addresses to Candidates for Holy Orders—Dangers and safeguards—His charge in 1872: Present position of the Church of England—Charge in 1876: Some thoughts on the duties of the Established Church of England as a National Church—"Times" article—Charge in 1880: Church of the future—Other works—Dr. Tait as a speaker and preacher.

IN the foregoing sketch I have avoided as far as possible any detailed mention of Dr. Tait as an author, but his works, if few, are not unimportant. He has never been in any sense of the term a "literary" Bishop, for his avocations have been too varied, and his attention to them too close, to permit him to devote sufficient time to literature to gain for him this title. Whenever he could manage it, he was fond of sending a short article to a review or a magazine, on some religious topic or question of the day, and in the course of years these have mounted up to a considerable number. To notice all he has written would however occupy more space than this volume will permit, and I must content myself with mentioning a few of the most important.

Shortly before his elevation to the Archbishopric of Canterbury, Dr. Tait published a volume containing a series of seven addresses, which had been delivered by himself and his chaplains to the candidates for Holy Orders at the previous Advent Ordination, and which dealt principally with the duties of the clergy. Three of these addresses were by Dr. Tait. In the first, which was to candidates for priests' orders, he declared that the clergy held the same office as the Apostles. How then, he asked, could they forgive sins? Simply, as the Apostles did, by bringing the sinner to Christ. He dwelt much on the office of a minister of Christ, its duties and its high standing, and accounted for the latter by saying, "In estimating the various professions to which men are called, we give priority to a few professions above all others—I believe for this reason, that they have most to do with humanity—with man as man—and require in their operations upon man's character the highest human gifts."

The deacons he told that though they were only called upon to do very much what every good man was called on to do, they must judge of their own fitness before God for doing it, for no one had so much to do with their ordination as themselves.

One remark on the ministerial office is worth remembering—"The dignity of our office is inseparably connected with its duties. The performance of duty is the best way to secure dignity, and the only true dignity is that which has great and important duties to which it can point."

Appended to this work is an account by the present Bishop of Durham, then one of Dr. Tait's examining chaplains, of the scheme of examination through which candidates were put. Dr. Tait always laid great stress upon this examination. He was satisfied that if the growing Rationalistic tendencies were to be stemmed, it would not be by a superficially educated clergy, and still less by one, however learned in arts and theology, which was not thoroughly versed in the Scriptures and taught by the Spirit. The former he judged from the examination, the latter from personal intercourse; and in order to do so, Dr. Tait, whenever he could, invited the candidates to spend a week with him prior to their ordination.

Probably the best known of all his books is the one called "*Dangers and Safeguards of Modern Theology*," which is in great part a reprint of his early work, "*Some Suggestions offered to the Theological Student under Present Difficulties*," mentioned

in the second chapter. The book consists of a series of discourses; some University Sermons; and the rest on the principal points in disputes in "Essays and Reviews," and on the Rationalistic tendencies of the time. Though each of the sermons is complete in itself, yet all bear to some extent on the same subject, and a general thread of thought runs through the whole. The tone of the book is broad and Catholic, and while Dr. Tait firmly took his stand upon the truth of revelation and the inspiration of the Scriptures, he anxiously listened to and carefully weighed every new light, and showed the utmost readiness to seize upon every fresh help to the better comprehension of the Bible which offered itself. It was written specially to meet the wants of the times, but, nevertheless, its interest has but little paled, and its suggestions are as valuable now as they were in 1861. The most noticeable point in the book is the emphatic force he lays upon all controversies being conducted in a spirit of Christian forbearance.

Dr. Tait's charges were always eagerly looked for, not only by the clergy of his own diocese, but by all thoughtful Churchmen. He endeavoured to make their interest something more than local, and appeared to view the body of clerics and churchwardens he addressed, principally as a medium

through which he might speak to the Church generally, and the matters on which he dwelt were less diocesan than common to the whole ecclesiastical system.

In London, where the clergy all live within a short distance of the Cathedral Church, Dr. Tait had delivered his Charges as a consecutive whole, but in a country diocese like Canterbury, the clergy could only all meet together at very considerable inconvenience to themselves; and in order to avoid this, he preferred dividing his Charges into seven distinct parts, one of which he delivered at each of six centres, to the clergy and churchwardens of the surrounding rural deaneries. The remaining portion, in accordance with a custom peculiar to Canterbury, was delivered to the Cathedral body only.

The most important of the addresses in his Charge delivered in 1872, afterwards published under the title of "The Present Position of the Church of England," was that to the members of Canterbury Cathedral. He pictured the ideal and the real cathedral body, and enunciated the principle that each member ought to have some separate and special work connected with the diocese assigned to him. In one or other of the rest of the portions into which his Charge was divided, he touched upon

every question of any importance which then agitated the Church, and especially with regard to its position to the State and to Dissent. He also gave much valuable information as to the way in which the Church of England was gradually becoming looked upon as the leader of the whole Protestant community abroad.

It was a custom with Dr. Tait to make his visitation questions the subject of a private correspondence with his clergy, and to append to his Charges a portion of the valuable information contained in the answers, as well as detailed statements of societies and other matters he wished to bring under their notice.

The Charge, "Some Thoughts on the Duties of the Church of England as a National Church," which he delivered in 1876, is by far the most famous he ever made. He commenced his address to the members of Canterbury Cathedral by defining a National Church as a national protest for God and Christ, for goodness and truth, and warned his hearers not to forget that the Established Church to which they belonged, was a part of the greater Church, the Church of Christ. Dr. Tait then returned to the subject of which he had spoken to them in his last Charge—a subject he had for more than thirty years considered of the first importance

—that of cathedral reform. The cathedral of each diocese ought, he held, to be an epitome of the Church itself. Our cathedrals ought in all cases to be the leaders in every social improvement connected with the clergy. Might they not, he asked, be made the actual active centres of Church work, and should not the prebends be made members of the Chapter? In his previous Charge he had suggested, but now he declared firmly and decidedly, that each of the canons should have special offices in connection with the diocese. Funds, too, should be founded for helping poor scholars at the University, for assisting the poorer clergy to educate their children, as well as one to aid the poorer amongst the clergy themselves.

This address attracted the notice of the *Times*,* which, in a laudatory article, praised Dr. Tait for his desire to see every portion of the Church fabric, including those usually considered ornamental, made practically useful. "One of the functions," said this article, "theoretically assigned to a canon is study, but as a whole the canons do not study. The Archbishop, therefore, is probably altogether in the right course when he suggests measures for setting the canons more free to follow their own individual

* "*Times*," 27th Sept. 1876.

bents, and to choose practical careers for themselves. While retaining the cathedral as their centre, he seems to suggest that they might go out into the diocese on missions of various kinds, returning, from time to time, for consultation and exchange of experience as well as for rest."

"Why should not some of the canons form a band of preachers, whose special duty it should be, not only to relieve the clergy occasionally, but also to relieve the monotony endured by the laity? The Primate says that, after consultation with the Deans of all the cathedrals of England at Lambeth, he sounded the Prime Minister as to the issuing of a Royal Commission, to do for cathedral foundations what has already been done for the universities. But the Prime Minister very naturally expressed a wish that, if possible, he might be spared the trouble, and that Deans and Chapters might reform themselves."

This address of Dr. Tait's was in great measure the cause of the Commission of Inquiry into the various cathedral bodies, and on the advisability of drawing up new statutes, of which Commission he was appointed president, and whose meetings he rarely if ever failed to attend as long as his health permitted.

The Archbishop devoted two portions of his Charge to the contest the Church had to wage with material atheism and with deism. Though the air was full of atheistic thought, he did not see any ground for taking a gloomy view of the future prospects of religion, or of the increase of hindrances to the ministry, provided the clergy kept up a good acquaintance with the literature and the general subjects which exercised the intelligence of the age, and not with theology only. Above all, let them never forget the paramount importance of a thorough knowledge of the Bible.

"There are a great number of persons," said the Archbishop, "who repudiate atheism, but claim to be deists and theists; and gladly do we welcome the declaration from any quarter of belief in the existence of God, provided it is real. A deist is a man who believes in a God. Does he believe He is the Creator, the Governor, and the ever-present, loving Father, the hearer of prayer? Then there is good hope for him. The logical and necessary consequence of real devotional deism will, I trust, be to welcome the truths which are revealed in Christ Jesus. But I fear too many have lost such a deism as this,—have ceased to believe in any God at all."

Dr. Tait explained, at considerable length, the

way in which he considered that deism should be met by the Church, which he thought was by rather emphasising the spiritual part of religion, than the material, or forms of service.

He dwelt much in this Charge on the necessity of union within the Church, pointing out that though differences of opinion must exist, they need not interfere with this unity, and of its having friendly relations with those without its pale. The most generally useful of all his addresses was the one on practical work, which positively teems with wise counsels and carefully considered suggestions. He saw clearly the necessity of reaching souls one by one, by means of personal visitation and conversation between them and the clergy, and the importance of the peculiar needs of the congregation being studied, and the service, as far as might be, fitted to them.

His last Charge, which was entitled the "Church of the Future," he delivered in 1880, in the same manner as the two he had before made as Archbishop. It was an address which in no way showed failing powers of reasoning, or decrease of interest in Church matter, though perhaps its tone was scarcely so bright as that of his former ones, for he seemed to have a foreboding that he should never

speaking to them as their diocesan again. He felt, too, how emphatically he as Primate was the Bishop of the whole Church of England, both at home and abroad, and that the other Bishops scattered all through the world were really but his suffragans, and the sense of his responsibility seemed to weigh him down. He pointed out, in his first address, how rapidly the Church of England was becoming involved with the Eastern Churches, and was being looked to for succour, for counsel, and for advice, by all the Protestant Churches abroad.

He also took occasion to defend the Public Worship Regulation Act. "It is commonly said that this Act has altogether failed in its purpose. I must be allowed as its chief promoter to say that this is not so. Those who make such a statement do not rightly understand what its purpose was. Its promoters never desired that it should inflict a crop of convictions, and of punishments inflicted upon wrong-headed, conscientious men. What they desired was to put a stop to a state of things common, and growing six years ago, by which every raw theologian visiting Belgium or some neighbouring Roman Catholic country, came back with a crop of very doubtful innovations, which he sought to introduce into his own parish as an improvement on the

authorised mode of worship, to the great annoyance and scandal of his sober-minded parishioners. I think we may congratulate ourselves that this state of things has come to an end." Dr. Tait went on to defend the action of this measure in some detail, and endeavoured to show that it had met with general acceptancy from the Bishops, the clergy, and the laity, and that it had fulfilled its intentions. He also advised the clergy again, in this Charge, with regard to their conflict with atheistical and deistical thought.

Dr. Tait touched briefly upon the Burials' Bill, which had become law shortly before. "I have been anxious," he said, "that the inevitable settlement of this question should be so arranged as to relieve the clergy, as much as possible, from the hardship of burying without distinction all persons not excluded by the strict letter of the rubrics, although they might be known to have died in the actual commission of scandalous offences. The Bill has maintained the valuable principle that no service shall be introduced into our churchyards which is not distinctly Christian." Dr. Tait could not view, as a small portion of his fellow-churchmen did, a Nonconformist or a Roman Catholic as differing rather in degree than in kind from a Mussulman,

and while deeply regretting that the measure had not satisfied those Nonconformists who desired nothing less than the entire subversion of the Church of England, and who were willing to unite with even the foes of Christianity to accomplish it, he was thankful to see a grievance, of which he felt they had had a right to complain, removed.

In speaking on the dogmatic teaching of the Church of the future, the Archbishop told his hearers that some fifty years before he had strolled into the lecture-room of the venerable Dr. Chalmers, and found him warning his pupils against unworthy fears of science, as though religion and science could possibly be antagonistic to one another, and pointing out that the geological speculations to which he alluded, and which were then disturbing the minds of many religious people, only raised a question about outworks, while the central fortress remained as impregnable as ever. With this Dr. Tait thoroughly agreed, and he saw no more reason to dread science in 1880 than there was in 1830. The characteristics of the Church of the coming age would be, he thought, that it would hold fast the faith set forth in the Bible, by which it will be solely guided, and to which it will refer all questions, but this exaltation of the Scriptures would not supersede

all claims of authority, for it must have some form of discipline; that it would ever be on its guard against any lowering of its standard as to sin; that it would be increasingly anxious to have the guidance of the Holy Spirit; and that it would maintain some outward forms, and doubtless amongst them the two sacraments.

To the members of Canterbury Cathedral, Dr. Tait dwelt at some length on the Cathedral Commission, which was then inquiring into the statutes of the Metropolitan Cathedral. The changes with regard to the residentiary canons were to give them some definite work, and to take out of their hands all authority over the conduct of the services of the cathedral, over which the dean and precentor were to have sole authority.

Dr. Tait published a good many of his sermons, either separately or in volume form. In these, as in all his works, his style is clear, simple, and forcible. Though there is seldom a great outward show of learning, the most casual reader can at once perceive that they are the work of a scholar and thinker of no mean order, and the ideas, if not always altogether original, are expressed with grace and ease. In earlier life he contributed a few articles on theology, education, and kindred topics,

to the *Edinburgh* and the *North British Reviews*, and of later years he has occasionally sent one to some of the lighter reviews and magazines. The last article he ever wrote was one on Mr. Mozley's "Reminiscences of Oriel," and was completed before, though published shortly after, the commencement of his last illness. "It breathes," says the *Daily News*, "large and wide charity towards all men of good-will, including theologians as widely removed from each other as Cardinal Newman and Dr. Arnold, and embracing alike adherents of the oldest traditions and the newest developments of religious thought, is a beautiful example of the gentle forbearance and sympathetic insight of a Christian old age." But it must not be thought, for one moment, that its sympathy with the opinion of others showed any change in Dr. Tait's views, for to the day of his death he remained the inveterate, though courteous and liberal, foe of the principles of the Tractarians, as he had been forty years before.

As a speaker the late Primate was very popular. He never spoke without having something definite to say, and he said it clearly and well, with little touches of quaint, dry humour here and there, and in a grave and earnest manner. He never attempted to be an orator, but was amply satisfied if what he

said was so put that it would sink deep into the hearts of his hearers. As a preacher he was equally popular, and he won his popularity not by any striking rhetorical powers, but by being so simple that a child might understand him, and so earnest that he affected the cold-hearted. His diction was elegant, and his delivery quiet and pleasant. Whatever he might preach in aid of, or whatever text he took, whether his sermon was delivered under the dome of St. Paul's or in an East End omnibus yard, he never lost sight of the fact that he was an ambassador of Christ, sent forth to minister the word to those who heard him, that salvation could only be had through the death of our Lord, and that he who would die the death of a Christian must live his life.

CHAPTER X.

Last illness—Feeling in the country—Articles—Slight recovery—
Relapse—Death—Funeral—Character.

DR. TAIT, whilst he accepted with the resignation of a Christian that crowning sorrow of his life, the death of his wife, never entirely recovered from it. He was more humble perhaps than before, but not so cheerful, and he looked forward calmly, if somewhat sadly, to a life which held no more brightness for him. It was remarked, too, that his memory would sometimes fail him. He was more than ever careful that none of his duties should be neglected, and during last year he worked so hard, and so severely overtaxed his bodily powers, that he was ordered by his medical attendant to stay for a few weeks at his residence near Broadstairs, and to rest as much as possible. Although this change did him great good, his health, during the whole of the winter, was in a far from satisfactory condition. In the early spring he made a short trip to the Medi-

terranean, but returned to England soon after Easter, a little stronger from the change, and from that time till the day he was seized with his last illness, he never intermitted the duties of his office, though those duties were frequently performed in weakness and in weariness.

Not many weeks before the late Primate was attacked by the illness which has so recently terminated fatally, the author remarked to a friend who was well acquainted with Dr. Tait's constitution, how well the Archbishop was looking. "Too well," was the reply; "he always looks well before he is taken ill." Almost from that day his health began to give way so much as to be a source of considerable anxiety to his family and more intimate friends, but the announcement of his serious illness, in the papers on the 26th of August, took the outside world by surprise.

His health, as has been mentioned, was in a very unsatisfactory state at the commencement of last winter, and he was advised to spend both the winter and spring in the south of Europe. This he refused to do, and after a short visit to the Continent, returned in order to officiate at the marriage of Prince Leopold. Early in August he received the Queen's command to go to Osborne House, to con-

firm the two sons of the Prince of Wales, and contrary to the strongly expressed opinion of his medical adviser, he obeyed. "It is the last thing I shall be able to do for the Queen," he said, "and I mean to do it." In going, Dr. Tait caught a severe cold, which brought on an attack of inflammation of the lungs, and was really the beginning of his last illness.

Towards the end of August, the Archbishop's illness assumed so grave a character, that Dr. Alfred Carpenter, who had been his medical attendant ever since his elevation to the See of Canterbury, considered it necessary to take further advice, and summoned Sir William Jenner to Addington, where the Archbishop was lying. The consultation took place on the 25th, and after it was over, the doctors reported that the Primate was suffering from congestion of the lungs, but that the febrile symptoms had disappeared, and the exhaustion which accompanied the attack had somewhat lessened.

The next day, Saturday, found him in much the same condition. The interest which was felt in him was at once manifested, by the number of telegrams of anxious inquiry which were continually arriving. Amongst them came one from the Queen whose long-tried friend and trusted adviser he

had been, and to obey whose command he had taken his last journey, asking to have the contents of the bulletins telegraphed to her from day to day. During the night he got some quiet sleep, and the next day seemed slightly better, but his condition was considered so grave that the members of his family began to flock to Addington, and prayers for his recovery were offered in a large proportion of the churches throughout the kingdom.

On the first of September it was announced that an unsatisfactory drowsiness had set in, and it was feared that the end was near, but neither Dr. Tait, his family, nor the doctor gave up hope. More than once he had lain at death's door, and his excellent constitution had enabled him to rally, even after all hope had been given up. It was felt by some who knew him, that it was possible he might do so again, but the greater number did not think so, for they remembered how much his constitution had been tried by his numerous illnesses, and domestic afflictions. One newspaper after another spoke of him as of a man around whom the chills of death had already begun to gather, and all vied in praising him.

On the fourth of September, Dr. Tait began decidedly to mend. The drowsiness disappeared,

and he became so desirous of conversing that, in order to ensure the utmost quietude, none of his family were allowed to see him. A day or two afterwards, he got so much better that he was able to be moved into a more convenient bed.

As the month wore on, the Primate grew slowly, but, it was hoped, surely better, and by the middle of September he was sufficiently recovered to discuss and transact the more pressing business of his diocese. By the end of the month the doctors considered all danger to be over, and he himself felt so well that he was anxious to leave his bed, and return to his work. This, of course, was not permitted, but during the greater part of the next month he continued to transact a little business while he lay in bed, and was strong enough to be read to. On the last day of October, after a consultation between Sir William Jenner and Dr. Carpenter, he was permitted to sit up for the first time. The physicians were anxious that he should go to Mentone as soon as possible, but the weather was so inclement that they did not think it wise for him to leave Addington till somewhat stronger. Up to the middle of November, Dr. Tait progressed steadily towards recovery, and although the cold, wintry weather made decidedly against him, there was no appearance of any dis-

quieting symptoms, until, during the third week, the feverishness returned.

On the 23d, the relapse, which had taken place since the colder weather set in, became more marked, and the Primate's strength began to fail rapidly. He was able to converse freely with those around him, but ceased, as it proved for ever, to attempt to transact business; and though there was no anticipation of immediate danger, a faithful old housekeeper, to whom he was much attached, and who had been with him in all his previous illnesses, and present at the deaths of his five daughters at Carlisle, and of his son, was telegraphed for. Dr. Tait frequently talked about her during his illness, and specially commended her to the care of his daughters. "Be very kind to her," he said, "for she is getting very old." It is almost needless to add that she came at once, and remained, tending him with loving care to the end. For the first time for some weeks, Dr. Carpenter again slept in the house, so as to be within immediate call in case of necessity.

On Friday, the first of December, it became evident that the end was drawing very near. All the previous day Dr. Tait had been perfectly conscious and had conversed freely with his family. He had been able to see and say "good-bye" to several of

his old friends, including the Bishops of London, Winchester, Rochester, Lichfield, Truro, and (his suffragan) Dover, the Deans of Durham and Westminster, and a few others. Immediately after his consecration in Westminster Abbey as Bishop of Adelaide, Dr. Kennion, too, went to Addington and received the dying Prelate's benediction. Dr. Tait also took leave of his steward, Mr. Whalley, on behalf of himself and his fellow-servants. He was sorry he could not see them all, he said, and then asked Mr. Whalley to say "good-bye" to them for him, and to thank them for their loving service.

Early on Friday morning the nurse called up Dr. Carpenter, who was sleeping in the house, for the Archbishop was very restless and his powers were failing fast. He thought he was dying, and as he became colder, his pulse stopped once or twice. All the family were summoned to the bedside, and the Archbishop, though in a state of great prostration, roused himself to talk to, and take leave of his children. "What day is it?" he asked. Some one in the room answered that it was the first of December. "The very day poor Catherine died," he remarked, referring to his wife, whose death, four years before, had occurred on that day; and then

he added, "we shall soon meet." Later on, he expressed his conviction that he should die on Advent Sunday, the day he had always observed as the anniversary of Mrs. Tait's death, about whom and the daughters who died at Carlisle, he frequently spoke.

From time to time during the morning he had snatches of fitful sleep, which seldom lasted above a quarter of an hour, and on waking his mind would wander for a minute or two, but he speedily recovered his consciousness, and the faculties of the brain seemed unimpaired. About eight o'clock, and again at noon, he appeared to be dying, and during the morning the Holy Communion was administered to him and his family, by his son-in-law and domestic chaplain, the Rev. Randall Davidson.

The circulation, however, recovered itself so much, that Dr. Tait was able, in the course of the afternoon, to see the Dowager Marchioness of Ely, who had been sent from Windsor with a message of sympathy and inquiry by the Queen, who also sent a large photograph and a bouquet of flowers. As the Archbishop expressed his determination to write his answer to the Queen himself, he was raised up in his bed for that purpose, and the pen being placed in his hand he wrote his message. Nothing but

the signature (which was very plain) could be read, so the message was rewritten by Mr. Davidson. It was to the effect that after twenty-six years faithful service to Her Majesty, both as Bishop of London and Primate, he begged to express his affection for her and the Royal family.

During the afternoon he suffered a good deal of pain of a general character, but principally spinal, and in the evening the weakness increased in a very marked manner. "It was not the pain he suffered, but the weariness that was so dreadful," said a letter from Addington. While this state continued, he said, "If this be death, it is not so bad after all," and on being asked where the pain was, he said, "Oh! it is not pain," and this, after this evening, was his invariable answer. Every now and then he would cry out, "God have mercy upon me!" After sleeping for half an hour or so, he woke up, and as he turned on his side, he was heard to say to himself, "Oh, when shall I be at rest? God relieve me and let me go." All through the day, when restless, he asked for prayers to be said for him, and when one of his daughters or the friends around the bed asked if they should offer one, he always said "Yes," and as soon as the prayer was commenced he became quiet again. The repetition of a hymn had

the same soothing effect, and from time to time he would attempt to join in saying it. Swallowing now became very painful to him, and all he could take was a little milk, or wine and water.

On Saturday he fell into a state of comatoseness, rousing now and then, and apparently thoroughly comprehending all that was going on around him, but being too weak to speak. About eleven in the evening he said to the doctor, "It's coming, it's coming," referring to one of his convulsive attacks which he felt to be impending. These were the last words he ever spoke. The spasm lasted less than a minute, and then he regained power slightly and seemed more conscious. He took a little soothing medicine and motioned for some wine and water, which was the last thing he was able to swallow.

Throughout the night he lay in a kind of stupor, though still conscious of all that passed. Once or twice there was a slight convulsive movement in the arms, but no great change took place till seven o'clock on Sunday morning, when he fell asleep, and his breathing gradually became slower and slower. Immediately all were summoned to the room, and at a quarter past seven, in the presence of those he most loved on earth, and on the very threshold of

a new Christian year, he passed quietly away in sleep.*

Immediately after Dr. Tait's death the telegraph flashed the sad intelligence far and wide, and very shortly messages of sympathy and condolence arrived from all quarters. Amongst those who sent such messages to the bereaved family were the Queen and the Prince and Princess of Wales; and the Dean of Westminster, on behalf of the Queen, offered the Abbey as a place of burial. The daughters, with whom the decision rested, refused the offer, as their father had expressed his desire to be buried by the side of his wife and son, in the churchyard at Addington, in which churchyard several of his predecessors in the chair of St. Augustine are sleeping. The telegrams and letters received within the next two or three days amounted to many hundreds, and came from all parts of the world; all told, however, the same tale of sorrow, and of affection for the departed. The day after Dr.

* The following were present at the Archbishop's death:—his three daughters, Misses Lucy and Agnes Tait, and Mrs. Davidson; the Rev. Randall Davidson, Canon Knollys; Lady Wake, the eldest sister of Dr. Tait; Dr. Carpenter; Mrs. Peach, the friend and late housekeeper before mentioned, and the late Primate's valet.

Tait's death, every daily paper in the metropolis had an article upon him and his work, and gave a more or less detailed sketch of his life. In no single instance was the notice in the slightest degree unfavourable; and all the papers, to whatever party in Church or politics they might belong, joined in praising his wise and useful Episcopate, and his pious, blameless life.

The funeral was fixed for Friday, the 8th of December, and in accordance with the wishes of the deceased Prelate, it was determined to make it as private and as little gloomy as possibly. When he was dying, Dr. Tait gave a few directions regarding his own burial, asking that he might be carried to the grave by his servants, and adding, "Let my funeral be a bright one."

On Thursday afternoon all present took a last long look at their old friend; the coffin was then sealed down and laid before the altar in the private chapel, its only pall a mass of flowers—kind tributes of respect and affection from high and low. Late in the evening a special service was held, and at eight o'clock the following morning the Holy Communion was administered.

It was nearly two before the sad procession reached the little churchyard at Addington. The weather was

intensely cold, and the snow, which lay like a white mantle over the whole neighbourhood, added to the deeply melancholy character of the occasion. There is no more peaceful and picturesque spot than the little churchyard of Addington; and there, between the remains of his beloved wife and son, the grave of the Archbishop was made.

The Primate's desire that his funeral should be a very simple one, was lovingly respected. Except for the vast crowd gathered to do him honour—a crowd composed of the great and the lowly, of rigid Churchmen and uncompromising Dissenters—there was nothing in the funeral to denote that the spiritual head of the Anglican Church was being laid to rest. The ancient Norman Church, instead of being hung with black, was decorated with flowers; the Burial Service was musical and “bright.” The most touching part of the ceremony was the singing of Dr. Newman's hymn, “Lead, Kindly Light, amid the encircling gloom,” for all present knew that it had been sung at the funeral of Mrs. Tait, and was the Archbishop's favourite hymn.

The body was lowered into the grave, the benediction said, and one by one the mourners added fresh flowers to those which already covered the coffin,—and the Archbishop was left to sleep in peace.

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It is usually a difficult and invidious task to attempt to give a sketch of the character of a man immediately after his death, but in the case of Dr. Tait it is not so. All that can be said of him redounds to his credit. Whether we view him as a Christian minister, as a great ecclesiastical ruler, or as a friend, we see reflected in each phase of his character his honour, his honesty, his self-abnegation, his earnest desire to do his duty, his kindness of heart, and his charity. Probably no man ever formed a higher ideal of what his life ought to be, or endeavoured more earnestly to make that ideal a living reality.

The most marked feature of his character was his liberality of spirit. All who were the children of God, he regarded as his brethren. In all religious controversies, his influence was invariably in favour of moderation and of forbearance. He was always ready, nay, anxious, to recognise what was good in all parties. Yet he would fight the battle of no one party against another, but would, by emphasising their points of union, rather try to bring them more closely together. In some respects he was more of a statesman than an ecclesiastic, for he had a distinct policy which he steadfastly pursued. His policy was to strengthen the Church by making it

popular with all classes, but especially with the poor, whose rightful inheritance he considered it to be. Always ready to recognise what was good in every party, he never surrendered his principles. His opposition was courteous, open, and marked with consideration for the feelings of his opponents; and whatever his personal predilections might have been, he never allowed them to cloud his judgment. Whilst thoroughly loyal to the Church of England, he never forgot that she was but a section of that greater Church—the Church of Christ.

Perhaps no other Archbishop ever lived on such friendly terms with Nonconformists. Though the means they used might not be those he best liked, yet he felt that they, too, were working for the same end, the glory of God and the spread of truth; and he fully realised that unity was essential to the wellbeing of the whole Anglican Communion. Ever ready to co-operate with them in all good works, he was no less anxious that they should co-operate with him. If they had a just grievance, he was the first to acknowledge it, and, as the Burials' Question showed, to aid its removal. Friendly, however, as his intercourse with them always was, he never compromised himself or the Church.

In the earlier days of his Episcopate, he had only scant sympathy with the High-Church party, and not much faith in the beneficial influence of their work, but his relations with them as Archbishop were less strained and more cordial.

One of the things which most detracted from Dr. Tait's popularity, was his somewhat cold and stiff manner, but under it lay a warm and affectionate heart. In the village at Addington he was the personal friend of all the inhabitants, and there are few who have no story of his kindly interest in them to tell. Whilst there was a gentle dignity in his manner, which repelled presuming freedom, there was no trace of condescension or patronage in it, even when speaking to the humblest person. Little children especially loved him, for they felt he loved them, and they knew that there was no danger of their greeting either passing unnoticed, or being unwelcome. Many of the improvements in the village may be traced to his liberality, and he was always glad to promote such social gatherings as would relieve the monotony of the lives of its inhabitants.

It was, however, in his own house that Dr. Tait was seen at his best. Between himself and his family there existed a warmth of affection and a degree of confidence rarely met with. His house

was the model of what the house of a Christian prelate ought to be; it was the home of deep religion and genial hospitality. "I delight," said the aged Bishop of Louisiana, when at Lambeth for the Pan-anglican Conference in 1878, "to stay with these people. From the early service in the morning to the late prayers at night, life seems always in God's presence."

To his servants Dr. Tait was a kind and thoughtful master, a constant and personal friend. If he had occasion to reprimand them, the reproof was conveyed briefly and quietly, without an angry or passionate word, and as pleasantly as it permitted. If he did them a kindness, it was done in such a manner as to imply that he was the one obliged.

Another remarkable feature in his character, was his thoughtfulness for others, and the interest he took in their wellbeing. Almost the last connected sentence he ever uttered was one of regret that he had not lived to put Dr. Carpenter's old coachman into Whitgift's College at Croydon, a thing he had hoped to do. A clergyman, writing to the *Standard*, gives another instance of this trait. "When Bishop of London, he offered me one of his livings, and then was taken seriously ill. In what were supposed to be his last hours, he said to one near him, 'I have

not signed the presentation to ——; —— must not lose it through my death.' The documents were brought, and he signed them."

A touching instance of his tender feelings for those in sorrow, is given in the same paper. A family in Liverpool had the misfortune, in 1879, to lose, within a week, four children by scarlet fever. A few days afterwards they received a letter of sympathy from Dr. Tait, with whom they were totally unacquainted, accompanied by a copy of the "Memoir of Catherine and Craufurd Tait."

Dr. Tait's claims to the title of a great ecclesiastic are not, perhaps, in some respects, so large as those of some of his predecessors. He was not a statesman like Dunstan, or a patriot like Stephen Langton, or even a theologian like Anselm, but he was the model of a hard-working and judicious Prelate, of a tolerant, earnest, and philanthropic clergyman, and of a pious and blameless servant of Christ; and he was, in the opinion of Dean Stanley—no mean authority—"the greatest Archbishop since Tillotson."

THE END.



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